

Handbook of Abhidhamma Studies (Volume II)



by
Venerable Sayādaw U Sīlānanda



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(Volume II)

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Sabbadānaṃ dhammadānaṃ jināti

The Gift of Dhamma excels all gifts

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Venerable Sayādaw U Sīlānanda

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Sharing of merits

May all beings share in the merits gained
Enjoy good health, prosperity and happiness
Cultivating loving-kindness and wisdom
Culminating in the cessation of all suffering.

Sādhū! Sādhū! Sādhū!

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Veneration to the Exalted One, the Homage-Worthy,
the Perfectly Self-Enlightened.

The Buddha is an Arahāt and He is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through the realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, Issariya (supremacy), Dhamma (knowledge of the path to Nibbāna), Yasa (fame and following), Siri (noble appearance), Kāma (power of accomplishment) and Payatta (diligent mindfulness).

Editorial Preface

Handbook of Abhidhamma Studies is a series of lectures given by the late Venerable U Sīlānanda on the subject of Abhidhamma. Actually the talks originated from courses he offered to American students on the *Abhidhammatthasaṅgaha*. This book, *Handbook of Abhidhamma Studies*, is designed to supplement the study of the *Abhidhammatthasaṅgaha*.

The *Abhidhammatthasaṅgaha* is a small book that was probably written by an Indian monk named Ācariya Anuruddha in about the twelfth century. That small book provides an introduction to subjects taught in the Abhidhamma texts of the Tipiṭaka. Actually in order to understand the Abhidhamma texts in the Pāli Canon, it is essential that the *Abhidhammatthasaṅgaha* be thoroughly mastered.

Burmese monks in particular first memorize this book and then pursue extended studies of it with their teachers. The late Venerable U Sīlānanda followed this course of training. The result was that he had a thorough and precise knowledge of this small book, as well as the Abhidhamma texts in the Tipiṭaka, the Commentaries, and the Sub-commentaries.

When Venerable U Sīlānanda came to the United States, he taught courses on the *Abhidhammatthasaṅgaha*. In these courses he often gave detailed explanations of the subjects found in that book for the benefit of his students. These explanations are very helpful as sometimes the information given in the *Abhidhammatthasaṅgaha* is quite terse and not easy for the uninitiated to understand.

Preface

I began to study this book about one year before Sayādaw arrived in the United States. Therefore, I very much appreciated what a great difference his explanations made in my understanding. It occurred to me that it would be very helpful for others interested in this subject to have access to these lectures in the written form. Therefore, I decided to transcribe these talks. The talks have been as accurately transcribed as possible. Sayādaw was very precise, organized and meticulous in his presentation. It has been my hope to emulate his fine example in these transcriptions.

Nonetheless, it is possible that some mistakes or errors have escaped notice. Hopefully they are very minor. Abhidhamma is a very challenging and deep subject, sometimes quite precise and subtle. Whatever mistakes are found I apologize to the readers for those and I accept fully the demerit that comes from lack of skillfulness. At the same time I hope that much merit may result from sharing the great knowledge that my teacher had on this important subject with others.

As the transcriber, I would like to take the opportunity to express my gratitude to all Dhamma teachers as well as friends for their tireless work for the Buddha-Sāsana. First of all, I wish to express my gratitude to many Dhamma teachers who have explained very patiently, over the course of many years, many aspects of the Buddha's teachings. They include the late Venerable Sayādaw U Sīlānanda, Venerable Beelin Sayādaw, Venerable U Jotalankara, Venerable Ashin U Osadha, Venerable U Jatila, Venerable U Kosalla, Venerable U Ghosita, Venerable U Garudhamma, Venerable U Kavinda, Bhante Guṇaratana, Bhikkhu U Nandisena. Most especially I am indebted to Venerable Ashin U Dhammapiya. Not only has he explained with precision and thoroughness the Buddha's teachings, he also conceived the idea of publishing these series of Abhidhamma lectures to enable many more people to gain greater clarity of understanding of the Abhidhamma.

Preface

Sādhū! Sādhū! Sādhū! To all these meritorious deeds!

Finally I wish to express my gratitude to the people of Malaysia and Singapore. I am especially grateful to Brother Chew How Ting, Brother Lim Mong Seng and Sister Pauline Chong of Singapore and Malaysia who helped me edit these talks. Their patience and kindness have been immeasurable. While the late Venerable Sayādaw U Sīlānanda visited there and taught there, they were always very supportive to him. Sayādaw's visits to Malaysia and Singapore were so brief that he could not cover every chapter in the *Abhidhammatthasaṅgaha* with his students there. Each course he taught in the United States lasted about a year. Over the years he taught many courses to many audiences, sometimes primarily to Burmese Americans, or to European Americans, or to Vietnamese Americans.

We are fortunate that the Vietnamese American community requested Venerable U Sīlānanda to teach the course again in 1994-1995. This was after the most recent edition of the *Abhidhammatthasaṅgaha*, edited by Venerable Bhikkhu Bodhi, had been published. The Tu Quang Temple in San Francisco was kind enough to host this series of talks which were well attended by devotees of both the Theravāda and Mahāyāna traditions.

We are grateful to Sayādaw for his great compassion. We are grateful to all the devotees who supported Sayādaw in so many ways so that he could share so much Dhamma wisdom with us. Now devotees in Malaysia have graciously offered to publish this series of talks.

May Dhamma wisdom continue to grow and flourish in the world!

Sarah Marks, USA.

Preface

Editor's Note

As editor of this work, I am aware that foreign words are usually put in italics. However, it is allowable to capitalize words that communicate important information or philosophical concepts. Most of the Pāḷi words in this manuscript are very significant terms in the Buddha's teachings and constitute a firm base for the reader to build a correct understanding of Buddhism. Sayādaw U Sīlānanda has expertly defined most of these words in his presentation. A great many of these Pāḷi words refer to Paramattha Dhammas (ultimate realities) which are so essential for our understanding and experience of the Dhamma. Therefore, I purposefully capitalized these Pāḷi words because they are key philosophical concepts in Buddhism. The presentation done in this manner is to also encourage the reader's attention. In addition terms in English referring to the Supramundane and important doctrines have been capitalized out of respect.

Sarah Marks, USA.

Contents

Table of Contents

Editorial Preface.....	I
Editor's Note.....	IV
Chapter Four.....	1
Cognitive Process: Thought Process (I).....	1
Vīthi.....	2
Six Kinds of Objects.....	5
Life Span of Rūpa and Nāma.....	6
Eye-door Thought Process.....	8
Object Taken.....	13
Cittas Represented.....	14
Functions of Cittas.....	15
Door.....	16
Bases.....	16
Vīthi Citta and Vīthimutta Citta.....	17
Other Processes.....	18
Mahanta Object.....	20
Cognitive Process: Thought Process (II).....	24
Appanā Thought Processes.....	41
Jhāna Thought Processes.....	41
Thought Process (III) Tadārammaṇa-niyama Inclusive....	49
Path Thought Process.....	50
Correlations in Absorption.....	56
Tadārammaṇa-niyama.....	61
Guest Bhavaṅga.....	67
Javana-niyama.....	73
Puggala-bheda.....	93
Twelve Individuals (5).....	96
Chapter Five.....	125
The Planes of Existence.....	125
The Four Apāyas.....	126
Human Realm.....	128
Six Deva Realms.....	129
Brahma Realms.....	133
16 Rūpāvacara Realms.....	133
4 Arūpāvacara Realms.....	135

Contents

Individuals and Realms.....	136
Life Span.....	140
Yojana.....	147
The Four Kinds of Paṭisandhi.....	149
Fourfold Kamma.....	160
Productive Kamma.....	162
Supportive Kamma.....	163
Obstructive Kamma.....	165
Destructive Kamma.....	167
Kamma — Part One.....	172
Weighty Kamma.....	172
Death Proximate Kamma.....	176
Habitual Kamma.....	178
Reserve Kamma.....	179
Immediately Effective Kamma.....	180
Subsequently Effective Kamma.....	182
Indefinitely Effective Kamma.....	183
Defunct Kamma.....	185
Unwholesome Kamma.....	187
Kamma — Part Two.....	198
Wholesome Kamma of Sense-sphere.....	200
Wholesome Kamma of the Fine-material Sphere.....	206
Wholesome Kamma of the Immaterial Sphere.....	206
Results of the Kammas.....	207
Rūpāvacara and Arūpāvacara Kusala Kamma.....	213
Process of Death & Rebirth — Part One.....	222
Four Causes of Death.....	222
Death Defined.....	223
Death through Expiration of Life Span.....	223
Death through Expiration of Kammic Force.....	224
Death through Both.....	224
Death through Destructive Kamma.....	225
Three Kinds of Objects at Death.....	226
Kamma.....	227
Sign of Kamma.....	227
Sign of Destiny.....	228
Process of Death & Rebirth — Part Two.....	250
Chapter Six.....	276
Enumeration of Matter.....	276

Contents

Rūpa Defined.....	276
Mahābhūtas.....	278
Pathavī-dhātu.....	279
Āpo-dhātu.....	279
Tejo-dhātu.....	280
Vāyo-dhātu.....	281
Dependent Matter.....	282
Pasāda-rūpa.....	283
Eye-sensitivity.....	283
Ear-sensitivity.....	284
Nose-sensitivity.....	284
Tongue-sensitivity.....	285
Body-sensitivity.....	285
Gocara-rūpa.....	286
Rūpa, Sadda, Gandha, Rasa, Phoṭṭhabba.....	287
Femininity.....	288
Masculinity.....	289
Heart-base.....	290
Life Faculty.....	297
Āhāra.....	297
Nipphanna-rūpa.....	298
Sabhāva-rūpa.....	298
Salakkhaṇa-rūpa.....	298
Rūpa-rūpa.....	299
Sammasana-rūpa.....	299
Anipphanna-rūpa & Rūpa-vibhāga.....	300
Ākāsa-dhātu.....	301
Viññatti-rūpas.....	302
Kāya-viññatti.....	303
Vacī-viññatti.....	304
Vikāra-rūpas.....	305
Rūpassa-lahutā, Mudutā, Kammaññatā.....	305
Lakkhaṇa-rūpas.....	307
Rūpassa-upacaya, Santati, Jaratā, Aniccatā.....	307
Rūpa-vibhāga.....	312
Ahetuka, Sappaccaya, Sāsava, Saṅkhata, Lokiya, Kāmāvacara, Anārammaṇa, Appahātabba.....	312
Ahetuka.....	312
Sappaccaya.....	313

Contents

Sāsava.....	313
Saṅkhata.....	313
Lokiya.....	314
Kāmāvacara.....	314
Anārammaṇa.....	314
Appahātabba.....	315
Ajjhattika and Bāhira-rūpas.....	315
Vatthu and Avatthu-rūpas.....	316
Dvāra and Advāra-rūpas.....	316
Indriya and Anindriya-rūpas.....	316
Oḷārika, Sukhuma, Santike, Dūre, Sappaṭigha, Appaṭigha	318
Upādinna and Anupādinna.....	319
Sanidassana and Anidassana.....	321
Asampatta and Sampatta.....	322
Gocaraggāhika and Agocaraggāhika.....	323
Avinibbhoga and Vinibbhoga.....	323
Origination of Matter.....	326
Four Causes of Matter.....	326
Kamma as a Mode of Origin.....	327
Citta as a Mode of Origin.....	328
Utu as a Mode of Origin.....	338
Āhāra as a Mode of Origin.....	339
Matter Groups.....	349
Kalāpas Caused by Kamma.....	350
Kalāpas Caused by Citta.....	352
Kalāpas Caused by Utu.....	355
Kalāpas Caused by Āhāra.....	355
Arising of Matter.....	361
In Kāmāvacara Loka.....	362
During the Course of Existence.....	362
At Rebirth-linking.....	363
For Womb-born Creatures.....	365
Occurrence of Matter & Nibbāna.....	374
The Last Occurrence, and Disappearance of Matter....	374
Conclusion.....	378
In Rūpāvacara Loka.....	379
Asañña-sattas.....	380
Nibbāna.....	387

Contents

Kalāpas and Different Kinds of Beings.....	394

Chapter Four

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Chapter Four

Cognitive Process: Thought Process (I)

We have studied three chapters, chapters on consciousness, mental factors and miscellaneous topics — feelings, roots, functions, doors, objects and bases. I hope you are familiar with the three chapters.

Now we come to the fourth chapter. The fourth chapter deals with thought processes. In this chapter the *Manual* will describe different thought processes. And also in the next chapter it will deal with what are called process-free consciousness — death, rebirth, and Bhavaṅga.

When consciousness arises, it arises one at a time. Consciousness arises with mental factors. But when we study consciousness, we have to study consciousness as a series — not just one consciousness isolated with mental factors. But in reality there is only one consciousness at a time. Note that you will never see different types of consciousness arising simultaneously, for example, all 17 moments of consciousness in a thought process arising together. There is only one Citta at each moment, one moment of consciousness at a time, but we have to study it as a series, as a whole. In actuality there are no 17 thought moments arising at the same time, only one moment of consciousness arises at a time.

When we study the arising of consciousness or thought processes, we have to apply our knowledge of the previous

Chapter Four

chapters. We will have to describe or we will say which types of consciousness are represented by each moment, and then what feelings accompany them, how many roots they have, what functions they do, through what doors they arise, what objects they take, and what bases they depend upon. We have to explain all these. That is why it is important that you are familiar with the three previous chapters.

Vīthi

A thought process is called Vīthi in Pāḷi. This fourth chapter is called "Vīthi-saṅgahavibhāga". 'Vīthi' means a road, a street, a line, a series. Here it means a series of, a line of Cittas, a line of moments of consciousness.

When we study thought processes, we have to give names to these thought processes. We can give names in two ways. One way is by the door they arise through, so eye-door thought process, ear-door thought process and so on. Also we can name them by the consciousness that is important in that thought process. For example, we say eye-consciousness thought process, ear-consciousness thought process, nose-consciousness thought process and so on. By way of doors or by way of consciousness we can give names to these thought processes.

Since there are six doors, there are six kinds of thought processes — eye-door thought process, ear-door thought process and so on. There are six kinds of consciousness (Viññāṇa). In that case there are eye-consciousness thought process, ear-consciousness thought process, and so on, and mind-consciousness thought process. Mind-consciousness or Mano-viññāṇa means all Cittas other than the ten (Dvipaṇcaviññāṇa), those other than eye, ear, nose, tongue and body-consciousness.

Chapter Four

When we study the thought processes, we come to understand the lawful order of consciousness or the fixed order of consciousness. That means one consciousness arises and it is followed by another type of consciousness, and it is followed by another type of consciousness, and then another type of consciousness and so on. They arise and disappear according to that order. There is no agent or no one giving order to the Cittas; they just arise and each consciousness is followed by another type of consciousness and then another type of consciousness and so on. They arise and disappear according to that order. There is no agent or no one giving order to the Cittas; they just arise doing their respective functions.

In the CMA there are given conditions for each type of thought process. There are conditions for arising of eye-consciousness, ear-consciousness and so on (see CMA, IV, Guide to §4, p.151-152).

For an eye-door process to arise or for eye-consciousness to arise there are four conditions. I think you are familiar with these four conditions. The four conditions necessary for eye-consciousness to arise, that is, for eye-door process to arise, are eye-sensitivity, visible object, and then light, and then attention. We need these four conditions for the eye-consciousness to arise. We must have the eyes or actually the sensitive parts in the eyes or eye-sensitivity. There must be something to be seen, visible object; if there is nothing to be seen, there will be no seeing consciousness. Then we need light. If this room is dark, then we will not see anything. Finally there is attention. It is called Manasikāra here. Actually attention here is Āvajjana — Pañcadvārāvajjana.

Similarly for ear-door or ear-consciousness there are four conditions. Instead of eye-sensitivity here there is ear-

Chapter Four

sensitivity. Then there is sound, space and attention. So when there is no sound, we do not hear. When there is no space, when our ear is closed, we do not hear. And when there is no attention, we do not hear.

For nose-door process there is nose-sensitivity, smell, air-element and attention. If we stay above the air, above the wind, we don't get the smell. Only when we are downwind, do we get the smell because there is air-element.

For tongue-door process or tongue-consciousness to arise we need tongue-sensitivity, taste, and then water-element and attention.

For body-consciousness we need body-sensitivity, tangible object¹ and then earth-element and attention.

For the mind-door thought process only three are given here. Actually there are four. He may have not found it in the *Aṭṭhasālinī*. So there are four conditions for mind-door thought process also — heart-base, mental object, Bhavaṅga and attention. Attention is missing here. Those types of consciousness arising through the mind-door must have the heart as a base in Kāmāvacara and Rūpāvacara realms. There must be Dhamma objects. There are six kinds of Dhamma objects. Then there must be Bhavaṅga or the mind because the mind-door thought process arises from Bhavaṅga. There must be attention, here it is Manodvārāvajjana. So we need these conditions for seeing, hearing and so on — for these thought processes to arise.

¹ Tangible object means combination of three essential elements — earth-element, fire-element, and air-element.

Chapter Four

Six Kinds of Objects

The objects are divided into how many kinds? There are six kinds of objects. I do not mean visible objects, audible objects and so on. Here the presentation of objects is sixfold or of six kinds. And they are what? They are:

- very great objects (Atimahanta),
- great objects (Mahanta),
- slight objects (Paritta),
- very slight objects (Atiparitta).

Those are for five-sense-door thought process.

For mind-door thought process there are:

- clear objects (Vibhūta), and
- obscure or not clear objects (Ativibhūta).

Altogether there are six kinds of objects or six kinds of presentation of objects (see CMA, IV, §5, p.153).

Here 'great' does not mean that it is great in size or that it is gross. It means the force of impact on consciousness is great or we can call it a strong object. It may be small, but it has force so that it can strike the mind and last for 17 thought moments. Such an object is called a very great object.

The object whose force is not so much as the very great object is called the great object. Very great objects need only one past Bhavaṅga. After one past Bhavaṅga it can vibrate the Bhavaṅga. The great object needs two or three past Bhavaṅgas. Slight and very slight objects need even more past Bhavaṅgas (4-15) before vibration occurs. Intensity varies. Therefore, the thought processes also are different for these kinds of objects.

Chapter Four

“(It is) not the size of the object, but the number of process cittas (vīthiccittas) that arise from the moment the object enters the avenue of the sense door until the moment the presentation of the object to consciousness ceases.” (CMA, IV, Guide to §5, p.153)

That means when we study the first thought process, we will see that there are 17 thought moments. Visible object strikes at the mind and then there is only one past Bhavaṅga. Then the visible object ceases with the 17th thought moment. Such an object is called a very great object.

Now we have to understand two things here — Vīthi Citta and Vīthimutta Citta, process Citta and process-free Citta. Bhavaṅgas are called process-free Cittas. The other types of consciousness in a process are called process Cittas, Vīthi Cittas. In this chapter we are going to study Vīthi Cittas. But when we study process Cittas, we cannot study process Cittas alone. We have to have the Bhavaṅgas preceding and following each thought process. Bhavaṅgas are like a buffer zone between different thought processes. No thought process is immediately followed by another thought process. At least there must be some moments of Bhavaṅga intervening between the thought processes.

Life Span of Rūpa and Nāma

First, before we study the thought process proper, we must understand the life span of Rūpa and Nāma, life span of matter and life span of mind or life span of Citta. Life span of Rūpa is said to be 17 times longer than the life span of a Citta. Life span of a Citta is here called a moment, a consciousness moment or a thought moment. That thought moment is said to be very, very brief. In a moment you snap your fingers or in a moment you blink. In those sorts of moments billions of thought moments may arise it is said. So you understand how brief, how short one thought moment is.

Chapter Four

As though it were not enough, each thought moment consists of three sub-moments. These three sub-moments are called:

- the first is called arising (Uppāda),
- the second is called presence (Ṭhiti), and
- the third is called death or decease (Bhaṅga).

There are these three sub-moments: arising, presence and disappearing or dissolution or death. What we call existence is just these three sub-moments, arising, presence and dissolution.

Matter lasts 17 times longer than Citta. So for matter there are how many sub-moments? There are 51 sub-moments. Life of matter is 51 sub-moments. Matter also has arising, presence and dissolution. Arising of matter is the same as arising of consciousness. The dissolution of matter is also the same as the dissolution of consciousness. But the presence of matter is much longer than the presence of Citta. How many sub-moments for the presence of matter are there? There are 49 sub-moments. So for matter arising is the same as arising moment of Citta and dissolution of matter is the same as dissolution of Citta. But the presence of matter is equal to 49 sub-moments because matter lasts for 17 thought moments. The first point is arising and the last point is dissolution. In between there are 49 sub-moments. These 49 sub-moments are said to be the presence phase of matter. So there are three sub-moments for every moment of consciousness.

There were teachers who thought there were only two sub-moments, not three. They thought there were just arising and disappearing. Many teachers did not agree with those teachers. The common opinion is that there are three sub-moments for each moment of consciousness.

Chapter Four

Eye-door Thought Process

Now let us study the thought process. The diagram is for the eye-door thought process (see CMA, IV, Table 4.1, p.155). That means when you see something this thought process will arise in your mind. There is the present visible object, the visible object which is present. It will last for 17 thought moments.

There are what are called Bhavaṅga consciousnesses. You know what Bhavaṅga consciousness is, right? Bhavaṅga consciousness is one of 19 Vipāka Cittas, all of which are resultant consciousness. It is the same as relinking consciousness (Paṭisandhi Citta). The same type of consciousness which arises after relinking consciousness is called Bhavaṅga. Bhavaṅga consciousness arises all through our lives when there is no prominent object or no special object. There is this Bhavaṅga flowing with rapid force.

When a visible object comes into the avenue of the eye, so when a visible object presents itself to our eyes, this visible object is said to impinge upon our eye as well as upon the Bhavaṅga. What door is Bhavaṅga? It is mind-door. When a visible object strikes at the eye, at the same time, it strikes at the Bhavaṅga also. So it strikes at the Bhavaṅga. When the Bhavaṅga is struck by the object, then the striking occurs at one moment. That one moment is called the past moment. That means one moment passes before the Bhavaṅga vibrates. That is actually the first impact of the object on the sense-organ here on the eye and also on the Bhavaṅga. One Bhavaṅga passes.

After that one moment there are two moments of Bhavaṅga. These two moments of Bhavaṅga are called vibrating Bhavaṅga. They are shaking. Between these two, the

Chapter Four

first one is called vibrating Bhavaṅga or Calana Bhavaṅga. The second one is called Upaccheda Bhavaṅga or arrested Bhavaṅga or cut off Bhavaṅga. Actually these two are vibrating Bhavaṅgas, but since with the second one the flow of Bhavaṅga stops, the second one is called arrested Bhavaṅga (Upaccheda Bhavaṅga). When the object strikes at the Bhavaṅga and at the eye, Bhavaṅga cannot stop abruptly. It has to go one or two moments, one or two times before it stops. With this object — let us say, it is a very great object — we need one past Bhavaṅga and two vibrating Bhavaṅgas. So the third Bhavaṅga in the series is called Upaccheda Bhavaṅga or arrested Bhavaṅga. The flow of Bhavaṅga will stop with the dissolution of Upaccheda Bhavaṅga.

Immediately after the dissolution of Upaccheda Bhavaṅga, five-sense-door-adverting will arise, Pañcadvārāvajjana. You are familiar with Pañcadvārāvajjana. It is called Pañcadvārāvajjana because it arises in all five doors. Here it is in eye-door, but it will also arise in ear-door and so on. 'Pañca' means five. 'Dvāra' means door. So Pañcadvārāvajjana means five-sense-door-adverting. 'Āvajjana' is called adverting. There are two meanings for this word 'Āvajjana'. The first meaning is to pay attention to the object presented to the mind. It also turns the mind to the object and from this moment on a new set of consciousness arises, that is active consciousness. The first three moments are Bhavaṅga, so they are inactive types of consciousness. At the arising of Pañcadvārāvajjana the quality of consciousness changes. It is a turning point from inactive to active. Also it is the point where mind turns to the object which is presented. It is the point where mind takes note of the object or mind pays attention to the object. That is why it is called Āvajjana. There it is through the eye-door. For others it may be ear-door, nose-door and so on. Therefore, this consciousness is called Pañcadvārāvajjana.

We will have another one, a second one called

Chapter Four

Manodvārāvajjana when we come to mind-door thought process. But in the five-sense-door thought process mind turns toward the object with the arising of Pañcadvārāvajjana.

After Pañcadvārāvajjana, after this type of consciousness which pays attention to the object, the next moment in this example is seeing consciousness, in Pāli Cakkhu-viññāṇa. Cakkhu-viññāṇa arises. Cakkhu-viññāṇa sees the visible object.

After seeing the object, there is Sampaticchana, receiving moment, receiving consciousness.

After Sampaticchana, receiving consciousness, there is Santīraṇa, investigating consciousness.

After investigating there is Voṭṭhabbana, determining the object. There is some problem with Santīraṇa and Voṭṭhabbana for me at least. How does it investigate and how does it determine? I am not sure. In Pāli books I do not find it clearly explained. Some Burmese books say that it determines what the object is, for example, that it is a visible object. In other books it says that it determines whether it is desirable or undesirable or whether it is to be liked or to be disliked.

After determining how many moments follow? There are seven moments of Javana. It is said that under normal conditions Javanas always arise seven times, for seven thought moments. There are some special cases where they may arise six times, five times, four times, three times, twice or just once. Normally Javanas run for seven moments. This word 'Javana' is very difficult to translate. I don't think the translation, the word 'impulsion', will help us much. When I say the word 'impulsion', people don't understand. I don't

Chapter Four

understand either. 'Javana' means swift or swift running. It has force, so I interpret it as full experience of the object. Only during these seven thought moments is the object fully experienced. Since it is fully experienced, it is either Kusala or Akusala or Kiriya.

There is one phrase in the CMA we should discuss,

"Following this, any one of the 29 sense sphere javanas which has gained the right conditions runs its course, ..." (CMA, IV, §6, p.154)

Now "which has gained the right conditions" is not explained in this CMA, that is, in Bhikkhu Bodhi's book. It is important. "Which has gained the right conditions" — that means according to these conditions the Javanas will be Kusala or Akusala or Kiriya. The key to Javana being Kusala or Akusala is Yoniso-manasikāra or its opposite Ayoniso-manasikāra. Yoniso-manasikāra is translated as wise attention, so right attitude towards things or right attention. Ayoniso-manasikāra means unwise attention, wrong attitude towards things. If you have right attitude towards things, if you have right attention, then your Javana will be Kusala. If you have unwise attention, the Javana will be Akusala. The quality of the Javanas whether they should be Kusala or Akusala is determined by your attention, that is, wise attention or unwise attention. When there is wise attention, the Javana will be Kusala. When there is unwise attention, the Javanas will be Akusala. That wise attention can be here Pañcadvārāvajjana or it may be Voṭṭhabbana also, determining. So if we take Voṭṭhabbana to be determining just 'this is an object', then the quality of the Javanas is influenced by Pañcadvārāvajjana. But if we take Voṭṭhabbana to be determining 'this is to be liked, this is to be disliked', then we can say that Voṭṭhabbana also determines the quality of Javanas.

Seven thought moments run, and then after these seven there are two moments of registering. Tadārammaṇa is a Pāli word. 'Tad' means that. 'Ārammaṇa' means object. So

Chapter Four

Tadārammaṇa means having that object. That means having that object taken by the Jāvanas. So the two Tadārammaṇa Cittas take the same object that was taken by seven Javana moments. They are compared to water following the boat. When you row the boat, a little water follows the boat. In the same way, these two moments are the followers of the Jāvanas. They are also compared to after-taste.

After two Tadārammaṇa moments disappear, the mind lapses into Bhavaṅga again. So in this thought process the first Citta is Bhavaṅga and the last Citta is Tadārammaṇa followed by Bhavaṅga. That means before the first Bhavaṅga moment in the thought process there can be many Bhavaṅga moments. After the last Citta there is Bhavaṅga. After the last Tadārammaṇa moment in the thought process there can also be many Bhavaṅga moments. So there can be many Bhavaṅga moments before and after this thought process.

A thought process that takes one of the five sensory objects (sight, sound, smell, taste, touch) lasts for 17 thought moments. If it is a visible object, for example, that visible object arises at the same moment as the past Bhavaṅga. That visible object dissolves or disappears with the last sub-moment of the second registering Citta in the thought process. The visible object disappears and the thought process finishes. (see CMA, IV, Table 4.1, p.155) Then other types of thought processes follow.

Now if you remember the third chapter section on objects, Bhavaṅgas take Kamma, sign of Kamma or sign of destiny as object. The first three moments — past Bhavaṅga, vibrating Bhavaṅga and arrested Bhavaṅga — these three do not take the present visible object. These three take Kamma or Kamma-nimitta or Gati-nimitta. Although there is a visible object, they do not take the visible object as object because Bhavaṅga moments always take Kamma, or sign of Kamma, or

Chapter Four

sign of destiny as object. These three do not take the present visible object.

Beginning with Pañcadvārāvajjana, Cakkhu-viññāṇa, Sampaṭicchana, Santīraṇa, Voṭṭhabbana, Javana and Tadārammaṇa — all of these types of Cittas take the present visible object as object. The Bhavaṅga which follows again takes Kamma, or the sign of Kamma, or the sign of destiny as object.

Do you remember the simile of the mango? A man sleeps under a mango tree. The mango falls grazing his nose. He turns toward the mango. He looks at it. He picks it up. He investigates it. He smells it and decides that it is good. Then he eats it. Finally he swallows some remnants of the mango. Then he goes to sleep again. That is a very good example for the thought process. I will not repeat that since I told you in the first chapter.

Now we will have to apply our knowledge of the first and the third chapters to thought process.

This is eye-door thought process or eye-consciousness thought process or seeing thought process.

Object Taken

This seeing thought process takes present visible object as object. It runs for 17 thought moments. The present visible object is a very great kind of object.

Chapter Four

Cittas Represented

The first three Cittas in the thought process (see CMA, IV, Table 4.1, p.155) are represented by what types of consciousness? They are represented by Bhavaṅga Cittas. Do you remember how many Cittas have the function of Paṭisandhi, Bhavaṅga and Cuti? 19 Cittas have the functions of Paṭisandhi, Bhavaṅga and Cuti. But can we have all 19 here? Can immaterial Brahmas see? They do not have eyes. Therefore, we have to leave the four Arūpāvacara Vipākas out. So, the first three Cittas in the thought process are represented by other types of consciousness. What are those? They are the two Santīraṇa associated with Upekkhā, eight Kāmāvacara Sahetuka Vipākas and five Rūpāvacara Vipākas. So we must apply our knowledge of previous chapters to this thought process.

The fourth Citta in the thought process is Pañcadvārāvajjana. The fifth Citta in the thought process is Cakkhu-viññāṇa. If the visual object is desirable, then it is the result of Kusala as is the eye-consciousness which takes that object. If it is an undesirable object, then it is the result of Akusala. If the object is something that you don't want to see, then the seeing consciousness is Akusala-vipāka. If it is an object you want to see, then seeing consciousness is Kusala-vipāka.

Sampaṭicchana is the sixth Citta in the thought process. If it is desirable, it will be Kusala-vipāka. If it is undesirable, it will be Akusala-vipāka.

Santīraṇa is the same. Here there is differentiation between very desirable and average desirable. If the object is very desirable, it must be Kusala-vipāka accompanied by Somanassa. If it is just ordinary desirable, it must be Kusala-vipāka accompanied by indifferent feeling. If it is undesirable, then the result of Akusala will arise.

Chapter Four

The eighth Citta in the thought process is Voṭṭhabbana. What is Voṭṭhabbana? Which consciousness is called Voṭṭhabbana, determining? Manodvārāvajjana does the function of determining. Manodvārāvajjana has two functions, Voṭṭhabbana and Āvajjana. When it arises in five-sense-door thought processes, it has the Voṭṭhabbana function, determining function. When it arises in the mind-door thought processes, it has the Āvajjana function, adverting function.

Javanas — I don't have to tell you how many Javanas are presented because the *Manual* says how many? There are 29 sense-sphere Javanas. Please tell me those 29 sense-sphere Javanas. There are twelve Akusala, eight Kāmāvacara Kusala, eight Kāmāvacara Sahetuka Kiriya and one Hasituppāda. One of those 29 types of consciousness will be represented by the seven moments of Javana. The quality of the Javanas will be determined by whether you have wise attention or unwise attention, or if you are an Arahant, the Javanas will be Kiriya. There are three conditions:

- unwise attention — Akusala Javana,
- wise attention — Kusala Javana, and
- if you are an Arahant — Kiriya Javana.

Then there are two Tadārammaṇas. How many Cittas have the function of Tadārammaṇa? Eleven Cittas have the function of Tadārammaṇa. Please tell me which eleven. They are the three Santīraṇa Cittas and eight Kāmāvacara Sahetuka Vipāka. One of these eleven Cittas will be represented by Tadārammaṇa moments.

Functions of Cittas

Now let us look at the functions. Functions are not

Chapter Four

difficult. The first three moments in the five-sense-door thought process have what function? You have to remember how many functions. There are 14 functions. These three Cittas have what function? They have Bhavaṅga function. Then Pañcadvārāvajjana has what function? Āvajjana is its function. Cakkhu-viññāṇa has what function? It has the function of seeing. Sampaticchana has what function? It has the function of accepting or receiving. Santīraṇa has what function? It has the function of investigating. Voṭṭhabbana has what function? Determining is the function of Voṭṭhabbana. The next seven Cittas have what function? They have Javana function. The last two have what function? Tadārammaṇa is the function of the last two Cittas.

Door

Through what door does this thought process arise? It arises through eye-door. That is why it is called eye-door thought process. All these types of consciousness beginning with Pañcadvārāvajjana arise through the eye-door.

Bases

Bases — what is the base for the Bhavaṅgas? Heart-base is the base for Bhavaṅga Cittas in Kāmāvacara and Rūpāvacara realms. Pañcadvārāvajjana has what base? It has heart-base. Cakkhu-viññāṇa has what base? It has eye-base. Sampaticchana has what base? It has heart-base. Santīraṇa has what base? It has heart-base. Voṭṭhabbana has what base? It has heart-base. The Javanas have what base? They have heart-base. Tadārammaṇa have what base? They have heart-base. We can go into more detail, but I will not do so now as it will be confusing. Which eye-sensitivity and which heart-base do they depend on — there is difference of opinion about these things. I will not say anything about it here. After the sixth chapter we may come back here. The bases we already know.

Chapter Four

There is heart-base and then eye-base and the remaining ones are dependent on heart-base. So we have to apply our knowledge of the first chapter and the third chapter to these thought processes. They are not all. We have to find out in what type of individuals they arise and in what realms they arise. We will study that later.

Now you know the eye-door process that takes the present visible object as object. Here the present visible object is a very great object. The object lasts for 17 thought moments coinciding with 17 thoughts beginning with past Bhavaṅga and so on.

Vīthi Citta and Vīthimutta Citta

We have to differentiate between Vīthi Cittas and Vīthimutta Cittas. How many Vīthi Cittas and Vīthimutta Cittas are there? Vīthimutta means free from Vīthi, free from thought process, not included in the thought process proper. The first three moments in the thought process are Vīthimutta (process-free) because they don't arise through any door. The rest are called Vīthi Cittas, process Cittas. And then the Bhavaṅga following the 17th thought moment in the thought process and however many more Bhavaṅgas are process-free or Vīthi-free Cittas. How many Vīthi Cittas are there in this thought process? There are 14 Vīthi Cittas — that means 14 arisings of Vīthi Cittas. How many types of Vīthi Cittas are there? Pañcadvārāvajjana is one type; seeing consciousness is one type; Sampāṭicchana is one type; Santīraṇa is one type; Voṭṭhabbana is one type; Javana is one type and Tadārammaṇa is one type. There are seven kinds of Vīthi Cittas. But if we count individual arisings of Vīthi Cittas we get 14. There are 14 Vīthi Cittas and seven kinds of Cittas.

Chapter Four

Other Processes

If the object is present audible object, we just have to substitute Sota-viññāṇa for Cakkhu-viññāṇa. The others are all the same. In that case we will have past Bhavaṅga, vibrating Bhavaṅga, arrested Bhavaṅga, five-sense-door-adverting, and then Sota-viññāṇa (ear-consciousness), and the rest is the same.

When you smell something, the same Cittas will arise except with nose-consciousness. When you taste something, the same thought process will arise with tongue-consciousness. When you touch something, the same thought process will arise with body-consciousness. We get five kinds of thought processes here.

If we take all types of consciousness that arise in these processes, five-sense-door thought processes, how many types of consciousness will we get? We will get 54 Kāmāvacara types of consciousness. It is stated in the CMA I believe on page 162.

“There are seven modes and 14 different states of consciousness in the cognitive process. In detail there are accordingly 54 in the five doors.” (CMA, IV, §11, p.162)

That 54 is the 54 types of Kāmāvacara consciousness.

This thought process shows us there is no person or no individual behind these arisings of thought moments. Each thought moment does its own function. When one thought moment arises and does its function and disappears, then the next thought moment arises. Then it does its function and disappears and another thought moment arises or follows it. There is an order in this thought process. For example, Sampaṭicchana or receiving always follows eye-consciousness. Similarly Santīraṇa always follows Sampaṭicchana and so on. This is the fixed order of consciousness. In this process of

Chapter Four

consciousness we do not find any doer or anybody or anyone who gives orders: “You be Sampaticchana, you be Cakkhuvīññāṇa, you be Santīraṇa” and so on.

So the Cittas arise and disappear on their own accord. One thought moment arises and disappears and then another thought moment follows. When one thought moment disappears, it becomes the condition for the next thought moment to arise. If it does not disappear, the next thought moment cannot arise. There is much more to understand with regard to this thought process, that is, if we know Paṭṭhāna. We can apply Paṭṭhāna conditions here, after the eighth chapter we may want to try our knowledge of Paṭṭhāna with the thought processes, but not now.

So what seems to be a very simple experience like seeing something is actually a very complex experience. In that ‘simple experience’ there are 17 thought moments, an object, their bases, their functions. We left out the Cetasikas. You can put in the Cetasikas if you want to. You may determine how many Cetasikas are with Bhavaṅga or how many Cetasikas are with Pañcadvārāvajjana, or how many are with seeing consciousness and so on. So when we understand Abhidhamma, we understand in very great detail about our experience. A seemingly very simple experience becomes a very complex one. Actually only the mind of the Buddha can discover all these intricacies between different thought moments and also how they are related to the object and their relation to the bases, and their relation to each other — to the preceding ones and the succeeding ones and so on. If you understand the Abhidhamma, you know a lot about your experiences.

Today we studied five kinds of thought processes. Those five kinds of thought processes take very great object as object.

Chapter Four

This thought process has 17 thought moments and the present visible object. This present visible object is very great object. That means it strikes the eye and mind, and there is only one moment of past Bhavaṅga. After one past Bhavaṅga, the Bhavaṅga vibrates.

Mahanta Object

But there are objects that are not as strong as the very great object. They are called great objects. These objects need not just one past Bhavaṅga, but two or three past Bhavaṅgas. When they strike at the eye and the mind, it takes two or three past Bhavaṅgas before the Bhavaṅga vibrates. So for the great object there can be two types of thought processes. Do you know how to do the thought process with great object? With great object you need two past Bhavaṅgas or three past Bhavaṅgas. So there are two kinds of thought processes that take great object. In the first case there will be past Bhavaṅga and so on. Can there be Tadārammaṇa in that thought process? It is said that Tadārammaṇa arises twice or none at all arises. If they arise, they must arise twice. If there is only one moment left, then Tadārammaṇa cannot arise. If we put one more Atīta or past Bhavaṅga there (at the beginning of the thought process), we get one more moment for Tadārammaṇa, but Tadārammaṇa cannot arise. Instead of Tadārammaṇa there is one more Bhavaṅga. That Bhavaṅga is inside the thought process because that Bhavaṅga is the 17th thought moment. In that case the process for the great object begins with past Bhavaṅga, another past Bhavaṅga, then vibrating Bhavaṅga, arrested Bhavaṅga and so on until Javana. After the Javanas, other Bhavaṅgas follow. The first Bhavaṅga is included in the thought process, and the others are outside the thought process.

What about the second type of thought process. There

Chapter Four

we will have three past Bhavaṅgas — past Bhavaṅga, past Bhavaṅga, past Bhavaṅga, then vibrating Bhavaṅga, arrested Bhavaṅga and so on. This time the seventh Javana coincides with 17 moments. The end of that process is the seventh Javana. After seven Javanas the usual Bhavaṅgas follow. So we get two kinds of thought processes that take great object.

Altogether we now have three types of thought processes. The first one is on the diagram (see CMA, IV, Table 4.1, p.155) and two are in your mind. Can you say the other two? Past Bhavaṅga, past Bhavaṅga, vibrating Bhavaṅga, arrested Bhavaṅga, five-sense-door-adverting, seeing, receiving, investigating, determining, seven Javanas and one Bhavaṅga are the Cittas in one of the thought processes. The next one is past Bhavaṅga, past Bhavaṅga, past Bhavaṅga, vibrating Bhavaṅga, arrested Bhavaṅga, adverting, seeing, receiving, investigating, determining, seven Javanas.

In the CMA (see CMA, IV, Table 4.1, p.155) the sub-moments are represented by asterisks. But in other places they are represented by zeros. In Burma we use zeros to represent the thought sub-moments of consciousness. Do you know why? Zero is void. So we want you to be reminded that they are void of permanency, void of satisfactoriness, void of Atta. To show the 'voidness' of Cittas we use the zero for each sub-moment instead of asterisk or some other thing. When you see these zeros, you know that they are nothing. That means they are not permanent, they are not satisfactory — they are not permanent entities — they are not Atman.

These are the first three thought processes. Next week we will go through the other kinds of thought processes which take slight objects and very slight objects. Once you understand the first ones, then the others are not hard to understand.

Chapter Four

Do you have any questions?

Student: This represents a thought process that lasts a billionth of a second. Does it ever move to another thought process without intervening Bhavaṅga?

Sayādaw: After this thought process there will always be Bhavaṅga moments. How many we do not know. This thought process will be followed by mind-door thought processes, different kinds of mind-door thought processes. We have not seen a thing yet. With this thought process all we see is just the visible object. Let's say, for example, we see a rose. With this thought process we have not seen the rose; we have just seen the visible object, a general object. We do not come to decision that it is a rose or that is a visible object until later. In order to know, in order to be able to say, "this is red", "this is yellow", or "this is a rose", we need some more kinds of thought processes. They are called forwarding thought processes. They are explained in the CMA (see CMA, IV, Guide to §12, p.163-164). We need some more thought processes before we can say, "this is a rose" or "this is a book". This is just the initial contact with the object. It is not enough for us to be able to say, "I see a rose". You have to wait because we are doing the five-sense-door thought processes. Later on we will go to mind-door thought process.

Mind-door thought processes are treated very briefly in the *Manual*. In Burma different teachers have different opinions, so there can be many kinds of thought processes. In Leḍī Sayādaw's book there are many thought processes. We will study some of them.

Chapter Four

You may check in the CMA (see CMA, IV, Table 4.1, p.155), the “14 acts of process consciousness” means Vīthi Cittas, 14 arisings of Vīthi Cittas, #4 to #17, that is, the fourth Citta (Pañcadvārāvajjana) through the seventeenth Citta (Tadārammaṇa) in the thought process.

The kinds of process Cittas are only seven.

Student: Would you take a look on page 161 of the CMA (see CMA, IV, Table 4.2, p.161)? In the process that takes a great object and ends in Bhavaṅga, what object does that Bhavaṅga Citta take?

Sayādaw: The object of Bhavaṅga is always Kamma, Kamma-nimitta (sign of Kamma), or Gati-nimitta (sign of destiny).

Student: [Inaudible].

Sayādaw: Whatever object we experience in this life whether desirable or undesirable is influenced by the past Kamma. The result of past Kamma is consciousness — Kusala-vipāka or Akusala-vipāka consciousness. That consciousness is the real result or Vipāka of past Kamma. The material things we come across are not the direct result of Kamma. Kamma may have some influence over them. We will come to this later. And also in the fifth chapter we talk about Kamma and the results of Kamma.

Cognitive Process: Thought Process (II)

Last week we studied the five-sense-door thought processes. We studied the first three of the eye-door processes. The first is Atimahanta. It's a very great object. Great means it is so strong that it can cause the Bhavaṅga to vibrate after only one past Bhavaṅga arises. There are some objects that are not as strong as that. So for them it will take two or three past Bhavaṅgas' arising before they can cause the Bhavaṅga to vibrate. These two are called Mahanta (great). There are two thought processes of Mahanta. In the first one there is Bhavaṅga after 7 Javanas. The second of the Mahanta has no Bhavaṅga after Javana in the thought process.

The object of the thought process is the present visible object. The life span of the present visible object is 17 thought moments. A thought process consists of 17 thought moments. If you look at the first Mahanta thought process, there is one moment left after Javana. Tadārammaṇa (registering) cannot arise there because it is said in the books that Tadārammaṇas arise always twice or not at all. So if we only have one thought moment left, then Tadārammaṇa will not arise there. Since Tadārammaṇa cannot arise, there is Bhavaṅga. So this Bhavaṅga is included in the thought process.

For the second thought process there is no thought moment left after the Javanas, so there is no problem. With the one thought process, there is a question that if Tadārammaṇas must arise twice, why not let Tadārammaṇa arise twice in the first Mahanta thought process? In that case one Tadārammaṇa will be inside the thought process and the other outside the thought process. That is not possible because in one thought process, with the exception of the Magga thought process and some others, the object must be the same. So if we allow the Tadārammaṇa to arise there, the

Chapter Four

first Tadārammaṇa would take the present object and the second Tadārammaṇa would take the past object as object. So there is a difference in object. That is why Tadārammaṇa or registering cannot arise there although there is one thought moment left.

Today we go to the others, slight and very slight thought processes. The object of these six thought processes is weaker than the one for the Mahanta. It is so weak that it needs four past Bhavaṅgas before it causes the vibrating Bhavaṅga. When there are four past Bhavaṅgas, then we go there until we get to 17. There are now how many Bhavaṅgas at the end? There are four Bhavaṅgas — and before the four Bhavaṅgas there are three Voṭṭhabbanas. In the *Manual* it says Voṭṭhabbana may arise twice or three times (see CMA, IV, §8, p.160). So here we take Voṭṭhabbana as arising three times. After Voṭṭhabbana there are four moments left to make 17 thought moments. They are filled with Bhavaṅga moments. There are four Bhavaṅga moments before the object of that thought process disappears. Still there is some room, so we can have the slight object thought processes #2, #3, #4, #5 & #6.

- Paritta #2 has how many past Bhavaṅgas? There are five past Bhavaṅgas. Since there are five past Bhavaṅgas, there are only 3 Bhavaṅgas left at the end.
- And then in Paritta #3 there are 6 past Bhavaṅgas which leaves 2 Bhavaṅgas at the end.
- Then Paritta #4 has 7 past Bhavaṅgas and only one Bhavaṅga at the end.
- Paritta #5 has 8 past Bhavaṅgas and so there is no Bhavaṅga at the end — just 3 moments of Voṭṭhabbana.
- Paritta #6 has 9 past Bhavaṅgas and only 2 Voṭṭhabbanas. With the second Voṭṭhabbana the object disappears.

Chapter Four

So we have 6 kinds of Paritta thought processes. The object of these Paritta thought processes is actually weak, not so strong. Only Voṭṭhabbana can arise here, no Jāvanas.

There is a weaker object than the object in the Paritta thought processes. These thought processes are called Atiparitta — 'Ati' means very and 'Paritta' means slight. Sometimes we think that we hear something or we see something, then we lose it. It's something like that, very, very weak. Actually there is no Vīthi thought moments in these thought processes.

- So Atiparitta thought process #1 has 10 past Bhavaṅgas and there are only two vibrations and then Bhavaṅga again.

Since there is no stopping of Bhavaṅga, we do not call the second one Upaccheda (arrested) Bhavaṅga because Bhavaṅga does not stop there, it goes on. So we just have two moments of Bhavaṅga Calana and then 5 ordinary Bhavaṅga moments. In this thought process there is just a little bit of vibration of Bhavaṅga and then back to Bhavaṅga again. Sometimes we may be sleeping or may be dozing and we go back to sleep. Bhavaṅga is like that. So the objects of these thought processes are very weak.

- Atiparitta thought process #2 has 11 past Bhavaṅgas, 2 vibrating Bhavaṅgas and at the end 4 Bhavaṅga moments. There is no Voṭṭhabbana here; there is just the vibration of Bhavaṅga.
- Atiparitta thought process #3 has 12 past Bhavaṅgas, 2 Calana Bhavaṅgas and 3 Bhavaṅgas at the end.
- Atiparitta thought process #4 has 13 past Bhavaṅgas, 2 vibrating Bhavaṅgas and only 2 Bhavaṅgas at the end.
- Atiparitta thought process #5 has 14 past

Chapter Four

Bhavaṅgas, 2 vibrating Bhavaṅgas and only 1 Bhavaṅga at the end.

- And then Atiparitta thought process #6 has 15 Bhavaṅgas and two vibrating Bhavaṅgas at the end.

Actually there are no Vīthi Cittas in these thought processes. Vīthi Citta means Pañcadvārāvajjana, Cakkhu-viññāṇa and so on. There is just the vibration of Bhavaṅga.

Now these 15 thought processes are called eye-consciousness or seeing. For hearing, smelling, etc., we can have 15 each. So there are altogether in the five-sense-door thought processes 75. These thought processes are called Pañcadvāravīthi.

The first one is called Tadārammaṇa course, that is, the thought process ending with Tadārammaṇa. The two Mahanta thought processes are called Javana course because they end with Javana. The next 6, the Paritta, what do they end with? They are called Voṭṭhabbana course because they end with Voṭṭhabbana. Then the Atiparitta 6, how are they called? They are called zero course — it is called Moghavāra; it is translated as futile course or we may just call it zero course because there are no Vīthi Cittas at all in these 6 thought processes.

All the types of consciousness arising in these thought processes are among the 54 Kāmāvacara Cittas. So there are no Rūpāvacara Cittas, Arūpāvacara Cittas or Lokuttara Cittas in these thought processes. That is why they are called Kāmāvacara thought processes. Kāmāvacara thought processes have two divisions — one is five-sense-door and the other is mind-door.

Now I think we can think of some simile for Atīta

Chapter Four

Bhavaṅgas. Suppose a person is asleep and you hit at the door. When you hit strongly, he will wake up or his sleep will be disturbed after just one hit. Then if your hit is not so strong, you will have to hit two times. Then if you hit even less strongly, you will have to hit three times. Four times and so on up to 15 times. So when the object is strong (whether it is small or big doesn't matter), when the impact of the object is strong, it only needs one past Bhavaṅga. If it is less strong, it needs two, three or four past Bhavaṅgas and so on.

The object of Atiparitta is very, very weak. There is almost no object at all. They are just able to make the Bhavaṅga vibrate and then go back to Bhavaṅga again. They are called Moghavāra (zero course).

In these Citta thought processes, especially the first one, there are how many Vīthi Cittas? There are seven Vīthi Cittas:

- (1) Pañcadvārāvajjana,
- (2) Cakkhu-viññāṇa,
- (3) Sampatīcchana,
- (4) Santīraṇa,
- (5) Voṭṭhabbana,
- (6) Javana, and
- (7) Tadārammaṇa.

How many arisings of Citta are there (That means individual Cittas)? There are 14. So altogether for five-sense-door thought processes we get 54 Kāmāvacara Cittas. I hope you remember how to apply your knowledge of Vatthu (base), Dvāra (door), and Ārammaṇa (object) to this.

Now we go to mind-door thought process. Mind-door

Chapter Four

thought process in the *Manual* (see CMA, IV, §12, p.163) is very simple, but the teachers have more to say. One teacher may say one thing and another teacher may say some other thing. We have differences of opinion and different kinds of thought processes. First let us go through the *Manual*.

When the mind-door thought process arises, it does not need the five sense-doors. An object may strike at the mind after Bhavaṅga. Mostly the objects of the mind-door processes are past objects, future objects or timeless objects like concepts and Nibbāna. Present objects are also objects of mind-door thought processes.

Since the objects arise only through mind-door and not through any of the five sense-doors, they are called Suddhamano-dvāra-vīthi, pure mind-door thought processes. You may remember that with regard to five-sense-door thought processes actually the object strikes at two doors at eye-door and mind-door or ear-door and mind-door and so on. But in the mind-door thought processes it is only through mind-door or Bhavaṅga that these processes arise.

There are different ways for objects to enter or strike at the mind-door. They are given in the CMA on page 164. How objects present themselves to the mind-door — paragraph #2

“An *independent mind-door process* occurs when any of the six objects enters the range of cognition entirely on its own, not as a consequence of an immediately preceding sense-door process.” (CMA, IV, Guide to §12, p.164)

Now we will look at the mental thought processes in the CMA. We will also study the mind-door thought processes that are called in Pāḷi ‘Tadanuvattikā’. That means ‘following thought processes’, those that follow the five-sense-door thought processes. Here we are studying just the independent

Chapter Four

mind-door thought processes.

“The question may be raised how an object can enter the range of the mind door independently of a proximate sensory impingement.” (CMA, IV, Guide to §12, p.164)

There is no sensory impingement but through mind, objects can arise or objects can present themselves to the mind without the help of the five senses.

“Leḍī Sayādaw cites various sources (Suttas):” (CMA, IV, Guide to §12, p.164)

Actually these are from the *Aṭṭhasālinī* and *Mūlaṭīkā*, *Ṭīkā* of the *Aṭṭhasālinī*.

So it is said that “through what was directly perceived earlier, ...” (CMA, IV, Guide to §12, p.164)

That means you have experienced something before. Later on you call that experience to your mind, that object appears to your mind. Let us say, you saw something yesterday. Now you can recall it and see it in your mind. That past object presents itself to your mind. That is because of your mental power. There are two different presentations. The object of five senses strikes at the mind-door and at the sense-doors. In the five sense-doors it is the power of the object that makes the Bhavaṅga vibrate and the other thought moments arise. But here it is the power of your mind that brings forth objects to your mind. It is not through the power or strength of objects but through the power of your mind that these objects mostly past or future appear inside your mind.

“Through what was directly perceived earlier, ...” (CMA, IV, Guide to §12, p.164)

That means through what you have experienced through five senses before.

Chapter Four

“... or by inference from what was directly perceived; ...” (CMA, IV, Guide to §12, p.164)

That means what you have seen or what you have heard and so on. That way also the object can appear to your mind or enter the range of cognition.

“... through what was learnt by oral report, ...” (CMA, IV, Guide to §12, p.164)

That means you learn of something through hearsay. You do not experience it yourself, but you hear someone say something about it. Then you think of it and have that object in your mind.

“... or by inference from what was learnt by oral report; ...” (CMA, IV, Guide to §12, p.164)

That is by inference.

“... on account of belief, ...” (CMA, IV, Guide to §12, p.164)

Sometimes you believe in something and you think of it and then the object enters your mind. Sometimes on account of your *opinion*, you have some kind of opinion, so that appears to your mind. Sometimes there is *reasoning*. You don't just think about it. You weigh it in your mind and have reason for this and that and you come to a conclusion. In that way, the object can enter your mind.

“... or reflective acceptance of a view; ...” (CMA, IV, Guide to §12, p.164)

That means you accept some view after reflecting on it. When you have accepted it, that view appears to your mind.

Chapter Four

“... by the power of kamma, ...” (CMA, IV, Guide to §12, p.164)

Sometimes, for example, the Kamma object will appear to your mind when you are dying. It is by the power of Kamma that that object is presented to your mind.

“... (and by) psychic power, ...” (CMA, IV, Guide to §12, p.164)

So if you have psychic power or Abhiññā and others, then you can take these objects in your mind.

“... disturbance of the bodily humors, ...” (CMA, IV, Guide to §12, p.164)

Sometimes because your body is not in good health this object will appear. Bodily humor means something in the body like phlegm, wind and bile. They are called the three Dosas of the body. Dosa doesn't mean anger here; 'Dosa' here means three faulty things in the body. They should be balanced. If they are not in balance, you have some kind of disease. If you have too much phlegm, maybe you have one kind of disease. If you have too much wind, maybe you will have some other kind of disease. And if you have too much or too little bile, you will have another kind of disease. These are called bodily humors. Sometimes they are unbalanced. So when they are unbalanced, some objects may enter your mind. Sometimes you have bad dreams because it is too cold for you or too hot for you or you are constipated or something like that.

Then “... the influence of the deities, ...” (CMA, IV, Guide to §12, p.164)

Sometimes deities can cause you to have dreams or you have visions or something like that. They all come through the mind-door.

Then “... (there is) comprehension, realization, etc.”

Chapter Four

(CMA, IV, Guide to §12, p.164)

Comprehension means directly seeing it. For example, we have studied and know there are Four Noble Truths and there is Nibbāna. Until we realize Nibbāna by Magga Citta, we do not know Nibbāna directly. Now we think of Nibbāna. Nibbāna is the object. That Nibbāna is presented to us through mind-door or at the moment of Gotrabhū, Gotrabhū can take Nibbāna as object, but that is also direction not realization. Realization comes at the moment of Magga or Path. All these objects are understood through the mind-door or these objects enter the range of cognition through the mind-door.

Through the mind-door many kinds of objects can be presented — past, present, future, and also time-free consciousness, and Nibbāna. In mind-door thought processes the objects are divided into only two:

- Vibhūta, and
- Avibhūta.

‘Vibhūta’ means clear and ‘Avibhūta’ means unclear. There are only two kinds of objects for mind-door thought processes — clear and unclear or obscure. Since it is presented through mind-door, we do not need Pañcadvārāvajjana; there are 7 Javanas and then two registration moments and Bhavaṅga again. We need not worry about past Bhavaṅga or 17 thought moments because mostly the objects of these mind thought processes are past, future or time-free. That is why there is no Atīta Bhavaṅga or past Bhavaṅga here. According to this *Manual* (see CMA, IV, §12, p.163), the mind-door thought process runs vibrating Bhavaṅga, arrested Bhavaṅga, Manodvārāvajjana, 7 Javanas and then two Tadārammaṇas. For obscure object still we do not need Atīta Bhavaṅga. We have vibrating Bhavaṅga, arrested Bhavaṅga, Manodvārāvajjana, 7 Javanas and that is all. Then there is Bhavaṅga again. Later we will see that registration can arise only with clear objects. With regard to obscure objects no Tadārammaṇa arises. In the thought process for obscure

Chapter Four

objects there is no Tadārammaṇa, just 7 Javanas arise and then Bhavaṅga again. It is a very simple mind-door thought process — one for clear objects and one for obscure objects.

Now as I said before, teachers have different opinions about that. They argue about what if the object is present. If it is present, we can have 17 thought moments for it. Since it is a present object and it lasts for 17 thought moments, there should be Atīta Bhavaṅga. According to these teachers, there are five Vibhūta thought processes and two Avibhūta thought processes. If it is too complicated, just forget about it. So long as you are familiar with the two described in the CMA itself and the diagram (see CMA, IV, Table 4.3, p.166), that is enough. So, according to these teachers, there are different kinds of objects, especially objects that have a duration of 17 thought moments and objects that do not have that duration. For those that have duration of 17 thought moments we need Atīta Bhavaṅga. So here there is first Atīta Bhavaṅga, then vibrating Bhavaṅga, arrested Bhavaṅga, Manodvārāvajjana, 7 Javanas and then 2 Tadārammaṇas and 4 Bhavaṅgas at the end. For the second one we add one more Atīta Bhavaṅga, for the fifth one we add Atīta Bhavaṅga until we get the second Tadārammaṇa as #17.

Then Avibhūta, obscure object — here if the obscure object is the Rūpa object of 17 thought moments, we have 6 Atīta Bhavaṅgas and then vibrating Bhavaṅga, arrested Bhavaṅga, Manodvārāvajjana, 7 Javanas and Bhavaṅga at the end. The second one has one more Atīta Bhavaṅga; the others are the same and end with the seventh Javana.

So these objects whose life span is 17 thought moments are material properties other than the two intimations and four characteristics. Now it is said that the two intimations arise and perish with Citta. So they do not last for 17 thought moments. If you do not know what the four

Chapter Four

characteristics are, you do not understand this. In order to understand this you have to be familiar with the 28 material properties. Among the 28 material properties there are two that are called intimations, bodily intimation and verbal intimation. Now this is bodily intimation, right, I'm doing something like this (motions with hand). I'm calling you to come here. You understand what I want. So that is bodily intimation, not the movement itself, but some mode of movement in my hand. That is bodily intimation.

Verbal intimation means my speaking. You understand what I am saying. That is through verbal intimation. It is said that these two intimations last for only one moment and not 17 thought moments, so they are excluded from the objects here for these thought processes.

The four characteristics are like Anicca, Dukkha and Anatta. They are arising, continuation and disappearing — so they do not last for 17 moments. They last for one moment or some last for 49 sub-moments. So they are not included here.

Then if the object is mixed present, past, future, and timeless objects, there are two thought processes — Vibhūta and Avibhūta. For Vibhūta the object can be past, present and future. They are 54 Kāmāvacara Cittas, 52 Cetasikas, two intimations and four characteristics. If they are past and future, they are the other Rūpas. And for Avibhūta, obscure, they can be past, present and future and they are all Cittas, all Cetasikas, two intimations, and four characteristics. And if they are past and future, they are other Rūpas (22 Rūpas), time-free Paññatti. These are the thought processes added by teachers in Burma. There are many other thought processes also. So if you can think of one thought process, you may think we should add this or we should add that. In the *Manual* and in Leḍī Sayādaw's book there are many more thought processes.

Chapter Four

Now we will go to the subsequent thought processes, thought processes that follow five-sense-door thought process. They are not mentioned in the *Manual*. In Burma our teachers have this opinion that five-sense-door thought process alone is not enough for us to say, "I see a rose", "I see a book", "I see a man". In order for us to be able to say, "I see a rose; I see a man", we need more kinds, more types of thought processes.

When we say, "I see a rose", first the rose comes into the avenue of the eye; that is the first thought process, Atimahanta, the first one for the eye-door process. This thought process arises and disappears. But at the end of the thought process we have not seen the rose. We have just seen the visible object. We do not know that it is a rose at that moment; we just know that it is a visible object. After that, one kind of mind-door thought process arises taking past object as object. The life span of the object of this thought process is 17 thought moments. After 17 thought moments the object disappears. Actually the rose disappears although you may continue seeing the rose. Actually the rose you have seen with the first thought process has disappeared. When it has disappeared, there is another thought process which is through the mind-door. That process, a mind-door process, takes that past object as object. It is like bringing it back to your mind. So that kind of thought process arises. Many such thought processes of that kind may arise. That process is called 'taking the past'; it is the process of taking the past as object.

Then another thought process arises, the process taking the whole, taking all. When you see a man — let's say, first you see the head; actually you don't see the head at once. You see the visible object or the material particles. So there is seeing thought process and then a process taking the past as object. These two processes arise many times until you have seen all the material particles in the whole man.

Chapter Four

With the third thought process you take all, all the visible objects as object. So the first thought process takes one or a small amount of visible object as object. The second takes the past as object. Now the third kind of thought process takes all the visible objects in a man. Although it is whole, it is called 'Samūha' in Pāli or group. It is still ultimate reality. It has not passed into the realm of concept yet. The thought process taking the past as object and the thought process taking the whole as object are both ultimate realities, Paramatthas.

Now follows another thought process which takes man as object, the substance, the person — man as object. When that object arises you have gone into the realm of Paññatti. Now it becomes a concept. With that type of thought process one thinks, "I see a man". But still the word 'man' does not yet come to the mind. One sees a group of material properties in the shape of a man.

Another thought process follows. With that thought process the name 'man' appears to the mind. That is called taking name. So there are four thought processes following the seeing thought process. We need altogether five kinds of thought processes in order to say, "I see a rose; I see a man." These thought processes may arise again and again, millions of times. What are the four following the sense-door thought process? Number one is taking the past, number two is taking the whole, number three is taking the thing, the substance, taking the person if it is a man and number four is taking the name. Only after these four thought processes can we say, "I see a rose, I see a man." So we are seeing things every moment and we think it is a very simple experience, that we see or that we hear something, but if we apply our knowledge of Abhidhamma to just seeing, we know it is very complex. We can explain many things here: how they arise, through what sense-door they arise, what type of consciousness performs

Chapter Four

what function and what object is taken and so on. It is very complex. With regard to seeing, smelling, tasting and touching, we need these four subsequent thought processes, altogether five, in this order: seeing present visual data, cognizing the past, taking the whole, seeing the object, naming the object. In the seeing thought process the name will only arise when you know the name of it. If you don't know the name of it, that process won't arise. Sometimes we see a thing and don't know the name of it. Nowadays we go into a store and see thousands of things there. You don't know the names of all these things. So if you don't know the name of a thing, although you see it, the taking name thought process cannot arise.

What about when you hear? You hear my voice. You hear words and sounds. We need these four thought processes, but the order is a little different. You hear my voice — let's say, one syllable. You hear the word 'man', one syllable. So first you take the present sound as object. Instead of Cakkhu-viññāṇa there will be Sota-viññāṇa. Then the sound disappears very quickly, so you recollect that sound by the past object thought process. Can there be a third process which takes all? There is only one sound, so there will be no process taking all. Next is the thought process taking the name. The name-concept comes first; only after that do you come to the thing. That is the difference between the other thought processes and the hearing thought process. In hearing thought process you have past object, all, name and thing, but if there is only one syllable there will be no thought process taking all. If there are two syllables, then we will have to have the thought process taking all. If there are three syllables, then one more thought process is needed. If there are four syllables, for example, in the word 'dedication', there is one more. When you hear something — that means the words heard by some person — first you hear the sound with Sota-viññāṇa. That Sota-viññāṇa thought process takes that present sound as object. Mano-dvāra thought process takes that past sound as object. Let's say, there are two syllables.

Chapter Four

Next you take all, the two syllables together. Then in the fourth process the name-concept comes to you. When I say the word 'man', the name or the noun 'man' comes to your mind. Only after that do you know the man, a person. Here the thought process taking thing-concept comes last.

Here also if you do not know the meaning of that sound, the last process will not arise. There are many English words that you do not know, right? If we hear those words, we are blank. We don't know the meaning. If that is the case, there is no thought process taking Attha-paññatti as object. That process we do not understand. In order to understand what another person says we need two conditions. First we must hear it or the object must come into contact with our ear. Then we must have known the meaning of the sound before. Only then do we understand what other people say.

Sometimes we do not understand. Sometimes we talk too fast. Our knowledge is not so perfect, so we don't hear these things and we don't understand. In order to understand we must hear the word clearly and we must have known the meaning of the word before. Only then do we understand.

If we are familiar with the language, like our own language, although we do not hear the sounds distinctly, we can fill in these sounds because we are so familiar with our language. When we talk among ourselves — Vietnamese people — you don't pronounce the words clearly. Sometimes they blur, but you understand. If you talk this way with a person who does not speak the language from birth, they do not understand. They say, "Please speak slowly and distinctly." We ask American people to say it again or we say, "I didn't hear what you said." In order to understand we need two conditions. First we must hear it, hear it clearly. And then we must have known the meaning of it before. Only then do we understand. With the language which we are familiar with we

Chapter Four

may be able to fill in these indistinct sounds because we know the language very well.

There are at least these four thought processes, four mind-door thought processes following one of the five-sense-door thought processes. Only after these five thought processes do we really experience the object, do we really see or do we really hear and understand. After the five-sense-door thought process all the subsequent thought processes go through mind-door. Those subsequent mind-door thought processes are not mentioned in the *Manual*. I mean the original *Manual*, *Abhidhammatthasāṅgaha*. Here in Bhikkhu Bodhi's book, CMA, they are mentioned. What I have explained to you is the general opinion of teachers, but what he gave in this book CMA is mostly the opinion of Leḍī Sayādaw (see CMA, IV, Guide to §12, p.163-166).

Leḍī Sayādaw was very learned and very intelligent, so he put some more mind-door thought processes like determining and some others — recognition of color, *Vañṇasallakkhaṇā*; grasping the entity, *Vatthugāhikā*, etc., (see CMA, IV, Guide to §12, p.164). They are interesting, but if they are too much for you, you can just leave them alone.

We come to the end of the *Kāmāvacara* Mano-dvāra thought process. In these *Kāmāvacara* Mano-dvāra thought processes there are only three *Vīthi* Cittas and ten arisings of Cittas. On page 166 of the CMA, §13 "Summary":

"Three modes and ten different states ..." (CMA, IV, §13, p.166)

That means three *Vīthi* Cittas and ten arisings of Cittas. What are the three *Vīthi* Cittas? They are *Manodvārāvajjana*, *Javana* and *Tadārammaṇa*. And what are the ten individual Cittas? They are *Manodvārāvajjana*, seven *Javanas* and two *Tadārammaṇas*. So when it is asked how many *Vīthi* Cittas there are, we answer three. How many individual Cittas? We

Chapter Four

say ten.

Appanā Thought Processes

Jhāna Thought Processes

Now we come to the Appanā thought process. There are different kinds of Appanā. Now first let us look at the meaning of the word 'Appanā'. Primarily the word 'Appanā' is a synonym for the word 'Vitakka'. What is the function of Vitakka? The function of Vitakka is to put the Citta onto the object. Appanā has the same meaning; it means to apply the Citta onto the object. Appanā is a synonym for Vitakka. In these Appanā thought processes it is not ordinary Vitakka, but it is highly developed Vitakka, so that it has the power to keep the mind firmly on the object.

First Jhāna is also called Appanā because it is with Vitakka which is Appanā. Sometimes if something is with some other thing, you call it by that one thing only. Primarily Appanā means Vitakka. By extension Appanā means first Jhāna because first Jhāna is accompanied by Vitakka which is Appanā. By further extension all Jhānas, Maggas and Phalas can be called Appanā because they resemble first Jhāna in being able to inhibit the mental hindrances. So here Appanā means Jhāna, Magga and Phala. When we say Appanā thought process, it may be Jhāna thought process, or it may be Magga thought process, or it may even be Phala-samāpatti thought process, or Nirodha-samāpatti thought process.

In the Appanā thought process there is no distinction between Vibhūta and Avibhūta. That means there is no division of objects between clear and obscure because Appanā means Jhāna and Magga. If you do not have the kind of Kasiṇa clearly in your mind, you cannot get Jhāna. That means the

Chapter Four

object is always clear. There is no division between clear and unclear. It must always be clear, Vibhūta object.

Also in the Appanā thought processes there is no arising of Tadārammaṇa. Later on we will see that Tadārammaṇa can only arise with regard to Kāmāvacara objects, only to Kāmāvacara beings, and in Kāmāvacara realms. If the object is not a Kāmāvacara object, Tadārammaṇa cannot arise, however clear the object is. So there will be no Tadārammaṇa in the Appanā thought process.

Since Appanā thought process is a mind-door thought process, we do not need to bother about 17 thought moments. We will not have Pañcadvārāvajjana. Instead of Pañcadvārāvajjana we will have Manodvārāvajjana. So a thought process runs one vibration, one arrested Bhavaṅga and then Manodvārāvajjana (mind-door-adverting). After that there are four moments of Kāmāvacara Javana. Kāmāvacara Javana means Kusala and Kiriya. There are four moments of Kāmāvacara Javana accompanied by knowledge. If it is not accompanied by knowledge, you cannot get Jhāna and Magga. They must be Ñāṇa-sampayutta, accompanied by knowledge. Four come from Kāmāvacara Kusala and four come from Kāmāvacara Kiriya. There are eight. Let us say, it is for a non-Arahant. If it is for a non-Arahant, one of the four Kāmāvacara Kusala accompanied by knowledge will arise. One of these four will arise four times in these thought processes.

The first Javana in the Appanā thought process is called Parikamma, preliminary. The second one is called Upacāra, neighborhood or access. The third one is called Anuloma, conformity. The fourth one is called Gotrabhū. These four are actually Kāmāvacara Javanas, one of the eight Kāmāvacara Kusala or Kiriya Cittas accompanied by Paññā. For those who are non-Arahants one of the four Kāmāvacara Kusala will arise and for Arahants one of the four Kāmāvacara Kiriya will arise.

Chapter Four

So Kāmāvacara Jāvanas run for four times. After that there is Jhāna. Then Bhavaṅga follows. That Jhāna can be how many Cittas for a non-Arahant? It may be any one of nine Cittas. If the person is an Arahant, that Jhāna can be how many Cittas? It may be any one of nine Cittas. This is how the thought process arises at the first attainment of Jhāna. At the first attainment of Jhāna only one moment of Jhāna will arise and then it subsides into Bhavaṅga.

It goes like this. A person practises Samatha meditation. Let's say, he practises Kasiṇa meditation. He gets the image of the Kasiṇa in his head. First it is called the grasped sign. He contemplates on that sign again and again. The sign becomes refined, bright and clear. At that time it is called counterpart sign, counterpart sign of the Kasiṇa. He contemplates on that counterpart sign as earth, earth, for example. When he is doing that, dwelling on the counterpart sign, there are mind-door thought processes running in his mind, mind-door thought processes that take that Kasiṇa as object. Then a time will come when he gets Jhāna. When he gets Jhāna, there is one thought process (also see CMA, IV, Table 4.4, p.169). That thought process arises when he gets Jhāna for the first time.

Suppose a person has not yet attained any of the Jhānas, a complete beginner. He practises meditation and gets the first Jhāna. At the first attainment of Jhāna the thought process runs like this: vibrating Bhavaṅga, arrested Bhavaṅga, Manodvārāvajjana, Parikamma, Upacāra, Anuloma, Gotrabhū. You have to memorize those names. You can take the English translation from the book CMA (see CMA, IV, Guide to §14, p.168). After Gotrabhū arises, Jhāna Citta arises only once. Then it subsides into Bhavaṅga. That is for the first attainment of Jhāna. Among the four Jāvanas the first one is called what? It is called Parikamma, preliminary or preparation.

Chapter Four

These four thought moments go under different names at times. In the Commentaries the first three are called by any of three names. For example, the first one may be called Parikamma, Upacāra or Anuloma. There is confusion. Here in the *Manual* they are given just one name each, so I think that is better for us. Later on you will understand.

The first one of these four is Parikamma, preparation. It prepares the mental continuum for the attainment which is to follow. The next one is called Upacāra. 'Upacāra' means neighborhood. It is here translated as access. The third one is called Anuloma. 'Anuloma' means conformity. It conforms to both the preceding and succeeding Cittas. It is compatible with both preceding and succeeding Cittas. 'Preceding Cittas' here means this Citta conforms not only with Cittas in this thought process but with preceding Cittas in the thought processes that have arisen before. When you are practising for Jhāna, you have many thought processes taking the sign of Kasiṇa as object. Preceding Cittas mean not only those in this thought process but those in the former thought processes as well. It is called conformity.

The fourth one is called Gotrabhū. 'Gotra' means lineage. 'Bhū' has two meanings. One meaning is to overcome. The other meaning is to reach into. It is made to mean two things. There are two meanings. When a person attains Jhāna, the Jhāna consciousness belongs to Mahaggata, Mahaggata lineage we can say. Parikamma, Upacāra, Anuloma and Gotrabhū belong to Kāmāvacara. So when it reaches to Gotrabhū, it is overpowering the Kāmāvacara lineage. It reaches into Mahaggata lineage. So this one Citta is said to have two meanings — overcoming Kāmāvacara lineage and reaching into Mahaggata lineage. Therefore, it is called Gotrabhū.

In the Magga thought process we will also find these

Chapter Four

four. There Gotrabhū should be explained as overcoming Puthujjana lineage and reaching into Noble (Ariya) lineage. If it is a Magga thought process, until Gotrabhū the person is a Puthujjana. Then beginning with Magga moment that person is an Ariya, a Noble Person. So it is like a transition here. In this case it is called Gotrabhū because it overpowers Puthujjana lineage and it reaches into Ariya, Noble lineage. And in Jhāna thought process Gotrabhū overpowers Kāmāvacara lineage and reaches into Mahaggata lineage.

There are two kinds of persons here, a person of average faculty, and a person of keen faculty — that means a person who is not so bright and one who is very bright. He is called of average faculty even though he gets Jhāna, so he is actually bright, but comparing with the other one he is not so bright. For the first kind of person there needs to be four kinds of Kāmāvacara Jāvanas — Parikamma, Upacāra, Anuloma and Gotrabhū. But for the person who has keen faculties, who is very bright, he needs only three Kāmāvacara Jāvanas. The first one is dropped. There is Upacāra, Anuloma and Gotrabhū. There are only three moments. With regard to Jhāna there is no adjustment, just drop Parikamma. With Magga we will see what we will do. There are two persons, one of average faculty and one of keen faculty. For those of average faculty there are four moments of Kāmāvacara Jāvanas. For those of keen faculties there are three moments of Kāmāvacara Jāvanas. The first one, Parikamma, is dropped so there are only Upacāra, Anuloma and Gotrabhū. If it is Jhāna thought process, there is one moment of Jhāna and then it lapses into Bhavaṅga.

In the *Manual*, in the middle of page 167 of the CMA, in the translation of the passage:

“... any one of the javanas among the 26 types of sublime or supramundane javanas enters upon the process of absorption ...” (CMA, IV, §14, p.167)

Chapter Four

If you take Javana as just Appanā Javana, then there are 26.

“... in accordance with the way the mind is conveyed.”
(CMA, IV, §14, p.167)

What does that mean? If you direct your mind toward attaining Jhāna, there will be Jhāna thought moments. If you direct your mind toward attaining Nibbāna and practising Vipassanā meditation, then the Appanā Javanas will be Magga and Phala. So “in accordance with the way the mind is conveyed” means in accordance with how you direct your mind. Sometimes you want to attain Jhāna, so you direct your mind to attaining Jhāna and practise Samatha meditation. Sometimes you want to attain Nibbāna; so in order to achieve that you practise Vipassanā meditation and direct your mind towards the attainment of Nibbāna. In that case and if you are successful, the Appanā Javanas will be Magga and Phalas. The 26 Sublime or 26 Mahaggata and Lokuttara Javanas arise according to how you direct your mind.

“After that, at the end of absorption, there is subsidence into the life-continuum.” (CMA, IV, §14, p.167)

Now let us study “at the end of absorption”. The explanation given in the CMA on page 169 is not so complete. “At the end of absorption” — this phrase is important here. If it is said, “After that, there is subsidence into the Bhavaṅga”, if it is said in that way, there could be misunderstanding because whatever the thought process is, Bhavaṅga always follows after the first moment of Appanā. If it is taken that way, no Phala moments can follow Magga, and no Jhāna and Phala moments can follow one after another in the sustained attainment thought processes. That is why this phrase is put there. “At the end of absorption” means at the end of absorption Javanas. For example, in the Magga thought process there is one Magga moment and two or three Phala moments. Only after all the Appanā Javanas will Bhavaṅga arise. In order to let us know that, the author put this phrase

Chapter Four

“at the end of absorption.” Only after the absorption Javanas will there be Bhavaṅga, not just after one Appanā Javana. If there are two Appanā Javanas, then after two Appanā Javanas Bhavaṅga will arise. If there are 1000 Appanā Javanas, only after 1000 Appanā Javanas will there be Bhavaṅga moments.

“... with no occurrence of registration cittas.” (CMA, IV, Guide to §14, p.169)

We do not need to say this here because it is already stated before. There is no arising of registration-consciousness in the Appanā thought processes. So here “there is subsidence into life-continuum at the end of absorption” means there is Bhavaṅga at the end of all Appanā Javanas. The non-occurrence of registration has already been stated above.

In the thought process that is called Samāpajjana, later sustained attainment process, there can be thousands and thousands of moments of Jhāna. A person first gets Jhāna. Later on he wants to get into the Jhāna again. He practises meditation again in order to reach that Jhāna. Then according to his wish — he may have a wish: “May I be in Jhāna” or “May Jhāna Cittas arise again for one hour, two hours or for a day or two” — so with that wish in mind, he practises meditation and that process arises. In this thought process there are millions and millions of Jhāna moments. This is called later sustained attainment; it is the way to enjoy Jhāna actually. First you get the Jhāna. Then you want to enjoy it. You want to enjoy Jhāna because when your mind is in Jhāna, your mind is very still and calm. Vitakka, Vicāra, Pīti, Sukha and Ekaggatā are very strong, so you are very happy at that time, very peaceful. You want to enjoy the peacefulness of Jhāna. So you want to enter into Jhāna again. In that case since you want there to be many moments of Jhāna, Jhāna moments will be thousands and thousands. Here in the attainment thought process there is vibrating Bhavaṅga, arrested Bhavaṅga, and then Manodvārāvajjana, Parikamma, Upacāra, Anuloma, Gotrabhū (Actually here it is Vodāna.), and

Chapter Four

then many many moments of Jhāna, millions and millions of moments of Jhāna.

At the appointed time the meditator emerges from Jhāna. That means Bhavaṅga moments arise. He can be in this type of Jhāna thought process as long as he wants. If he makes a wish or a resolution, "May I be in the Jhāna thought process for one hour", then he will be in the Jhāna for one hour. At the end of an hour the Bhavaṅga will automatically arise. That is what we call the emergence from Jhāna. If he makes a resolution, "May I be in Jhāna for three days", then he will be in the Jhāna for three days. At the end of three days automatically the Bhavaṅga will arise.

Here for people of average faculty and for keen faculty there is only one thought moment difference. The others are the same. Parikamma will not arise for those of keen faculty.

With regard to Jhāna thought process there are two kinds — first attainment and later sustained attainment. The first is called Adhikammika. 'Adhi' means first. 'Kamma' means work. So it means one who is engaged in first working, a beginner. Sustained attainments are called Samāpajjana thought process. You are familiar with the word Samāpatti. Samāpatti and Samāpajjana come from the same root. Actually they mean the same thing. We call this Jhāna-samāpatti Vīthi.

The Jhāna moments can be represented by five Rūpāvacara Kusala and four Arūpāvacara Kusala if it is a non-Arahant. If it is for an Arahant, Jhāna moments will be represented by five Rūpāvacara Kiriya and four Arūpāvacara Kiriya.

Chapter Four

What is the object of this thought process? You go back to Ārammaṇa, objects in the third chapter. Let's go back now to page 142 (see CMA, IV, Table 3.6, p.142). The object of, let us say, the first thought process of Appanā or first Jhāna thought process are Paññatti. How many kinds of concepts are there? Look at the chart. 25 concepts can be the objects of the three first Jhāna Cittas. The object of this first Jhāna thought process is one of these 25 concepts. They are ten Kasiṇa concepts, ten foulness of the body concepts and then one body concept (that means hair of the head, hair of the body, nails, teeth, skin and so on), and then in-and-out breath concept, and then beings as object of loving-kindness (Mettā), beings as object of Karuṇā, and beings as object of Muditā. Altogether there are 25. One of these 25 concepts is the object of this Jhāna thought process. The object of the sustained thought process is the same thing, one of these 25 Paññatti objects. If you want to understand the objects in detail, you go back to this Table 3.6 (see CMA, IV, Table 3.6, p.142).

Thought Process (III) Tadārammaṇa-niyama Inclusive

Last week we studied the mind-door thought processes. Now this chapter deals with different kinds of thought processes. There are five-sense-door thought processes. Five-sense-door thought process is divided into very great, great, slight and very slight. Mind-door thought process is first divided into Kāmāvacara and Appanā. 'Appanā' means Mahaggata and Lokuttara. Kāmāvacara is divided into Vibhūta and Avibhūta, clear object and obscure object. Appanā thought process is also divided up into Jhāna and Magga. Then there is also Nirodha. Jhāna is divided into two — first attainment and later sustained attainment. Magga thought process here is first attainment and then later Phala attainment.

Chapter Four

Path Thought Process

Now today we will study the Path thought process. Actually the Path thought process will be described in the ninth chapter. In this chapter the Path thought process is just implied but not described separately. I think we should study Path thought process here also. Then when we get to the ninth chapter, we will study it again.

Path thought process arises when a person gains enlightenment. Suppose a person practises Vipassanā meditation. He progresses from one state of Vipassanā knowledge to another. When he practises Vipassanā meditation, there are millions and millions of thought processes. These thought processes take miscellaneous formations as object. 'Miscellaneous formations' means actually conditioned phenomena or just mind and matter. When you practise Vipassanā meditation, you take mind or matter as object. You try to see impermanence, suffering and no-soul nature of mind and matter, their arising and disappearing and so on. These objects of Vipassanā meditation are called miscellaneous formations, different kinds of formations, different kinds of Saṅkhāras. So when a person is practising Vipassanā meditation, his mind-door thought processes take these miscellaneous formations — mind or matter as object.

Suppose his Vipassanā becomes mature. He is going to attain enlightenment. At the moment of attainment of enlightenment the Path thought process arises. The Path thought process goes: first past Bhavaṅga (Atīta Bhavaṅga), then vibrating Bhavaṅga (Calana Bhavaṅga), and then arrested Bhavaṅga (Upaccheda Bhavaṅga). After that Bhavaṅga is arrested, Vithi Cittas, process consciousness arises. There are four moments of Kāmaṇvacara Jāvanas, the same as in the

Chapter Four

Jhāna thought process. In the Jhāna thought process there are what Kāmāvacara Jāvanas? There are Parikamma, Upacāra, Anuloma and Gotrabhū. Before them there is mind-door-adverting. Instead of five-sense-door-adverting here we have mind-door-adverting, Manodvārāvajjana. After Manodvārāvajjana has turned the mind toward the object, there is first Parikamma, then Upacāra, Anuloma and Gotrabhū. These four moments represent Kāmāvacara Kusala associated with knowledge, Ñāṇa-sampayutta. The first one is called preparation; the second one is Upacāra, neighborhood or access; the third one is called Anuloma, that is, it conforms to both succeeding and preceding moments; and the fourth one is called Gotrabhū.

I explained about Gotrabhū last week. What is the meaning of Gotrabhū? Gotrabhū has the meaning of change of lineage. 'Gotra' means lineage. 'Bhū' means to overcome or to enter into. Gotrabhū here means to overcome Puthujjana lineage because from the moment of Magga he is going to be a Noble Person, an Ariya. At the moment of Gotrabhū the Puthujjana lineage is overcome and it pushes into Ariya lineage. So it overcomes Puthujjana lineage and it enters into Ariya lineage. Therefore, it is called Gotrabhū.

Although there are four Kāmāvacara Jāvanas — Parikamma, Upacāra, Anuloma and Gotrabhū — they have different objects. Now you see that Parikamma, Upacāra and Anuloma take miscellaneous formations as object. Gotrabhū has Nibbāna as object. In the third chapter, the section on objects those that take Nibbāna as object are Kāmāvacara Kusala Ñāṇa-sampayutta. They can take Nibbāna as an object, actually only when they function as Gotrabhū. They can take Nibbāna as an object at that one time only, that is, at the first moment of direct seeing of Nibbāna. Until that time Nibbāna is not real Nibbāna. It is just the designation Nibbāna or some kind of concept. Gotrabhū really takes Nibbāna as object. It is an exception. In this one thought process the objects differ.

Chapter Four

The objects of Manodvārāvajjana, Parikamma, Upacāra and Anuloma are what? The objects are miscellaneous formations or conditioned phenomena, mind and matter. The object of Gotrabhū is Nibbāna.

After Gotrabhū comes Magga (Path consciousness) followed by two moments of Phala consciousness. Then that thought process lapses into Bhavaṅga. When we talk about enlightenment, we must understand with reference to this thought process. So Parikamma, Upacāra, Anuloma and Gotrabhū are wholesome sense-sphere Cittas — Kāmāvacara Kusala Cittas. Magga is what Citta? Magga is Lokuttara Citta, Supramundane Citta. Phala moments are also Supramundane Cittas. At the moment of Magga what happens? There is destruction of defilements, destruction of Kilesas. When we say the defilements are destroyed or eradicated, we mean that they are destroyed by this moment of Path consciousness.² What is the object of Path consciousness? Nibbāna is the object of Path consciousness. What is the function of Path consciousness? It has the function of destruction of defilements. What we mean by enlightenment is just this, this moment of Magga. Magga arises taking Nibbāna as object and does the function of destroying the defilements. Magga is so strong, so powerful that by just arising once it can eradicate mental defilements altogether so that they do not arise again.

You all know at the moment of Sotāpatti-magga how many Kilesas are destroyed. Do you remember? Wrong view and doubt are destroyed. If you don't remember, don't worry. When you reach the ninth chapter, you will understand. At the moment of Sotāpatti-magga two defilements are eradicated. When they are eradicated, they are eradicated once and for all. They will never arise again in that person. Magga has that power. That is why the abandonment by Magga is called complete abandonment. There are three kinds of

2 At the arising of Magga Citta no Kilesas are present. Technically, Magga Citta destroys Anusaya, the latent potentiality or liability to have unwholesome consciousness or unwholesome mental states.

Chapter Four

abandonment — momentary, temporary and altogether.

When you are learning Abhidhamma or paying homage to the Buddha, you do not have defilements. That is momentary abandonment. If you get Jhāna or if you practise Vipassanā and you can put aside the defilements for some time, it is called temporary abandonment. When you reach the state of Magga, you can destroy them altogether. In Pāḷi it is called Samuccheda — that means cutting off. If you cut something, then it cannot be joined again. At Magga the respective defilements are destroyed once and for all. So they never arise in that person again.

That moment of Magga in the thought process is followed by two Phala moments. Phala moments are the results of Magga moment. There is nothing intervening between Magga and Phala. Magga is the cause and Phala is the result. The result follows the cause immediately.

Now let us remember the attributes of the Dhamma. What is one attribute of the Dhamma? Akālika is one of the attributes of the Dhamma. Akālika is translated as timeless, but that is not easy to understand. Akālika means it does not wait for another time to give result. That means it gives immediate results. Immediately after Magga disappears, the Fruit, Phala arises. When we say Dhamma is Akālika, Dhamma is without time, we mean by Dhamma — Magga, not Phala, not Nibbāna.

So Magga moment is followed by two moments of Phala. What is the function of these Phala moments? Further tranquilization of defilements is the function of Phala. Magga puts out the fire. Phala puts some more water on the fire, already put out by Magga, so that it cannot burn again. That is what Phala moments do. In Pāḷi they are called Paṭippassaddhi

Chapter Four

— tranquilizing again, pacifying again. That means they keep the defilements well eradicated so they cannot come up again.

There are two Phala moments and then the thought process lapses into Bhavaṅga. This is the Path thought process. There are always Phala moments in Path thought process, but we call it Path thought process because Phala moments are always connected with Magga moment. After that Bhavaṅga moments arise and then reflection thought process follows. They are mind-door thought processes.

After reaching the first Magga, let us say, that person wants to enter into it again. As you know, Magga consciousness does not arise more than once. What the Enlightened Person enters into is Phala moments. In order to get into Phala moments and enjoy the bliss of emancipation he practises Vipassanā meditation again. Then the sustained attainment of Phala thought process arises.

Let's look at CMA, IV, Table 4.4, page 169. The first one is for Sotāpatti-magga. There can be two kinds of Sotāpatti-magga thought processes — that for those of average faculty and that for those of keen faculty. For those who are of average faculty there are four Kāmāvacara moments — Parikamma, Upacāra, Anuloma and Gotrabhū — Magga and then two moments of Phala. But for those of keen faculty there are only three moments of Kāmāvacara Jāvanas — Upacāra, Anuloma and Gotrabhū — then Magga and three Phala moments. Do you know why there are three Phala moments here? You don't. We need seven moments here, so Upacāra, Anuloma, Gotrabhū, Magga, Phala, Phala and Phala. Therefore, we have three Phala moments for those of keen faculty.

Now for the upper Maggas — Sakadāgāmī-magga,

Chapter Four

Anāgāmī-magga and Arahatta-magga — the thought processes are the same except there is a different name for Gotrabhū. Here it is called Vodāna. 'Vodāna' means cleansing. After one attains Sotāpatti-magga one is already an Ariya, so Gotrabhū cannot arise there because there is no lineage to overcome and enter into. Therefore, that moment is called Vodāna instead of Gotrabhū. It is also a Kāmāvacara Javana. There are Manodvārāvajjana, Parikamma, Upacāra, Anuloma, Vodāna and then Magga and two Phala moments. That is for those of average faculty. For those of keen faculty drop Parikamma and put in one more Phala. The others are the same, so we can drop Parikamma, add in one more Phala and there is Vodāna in place of Gotrabhū.

Sustained Phala attainment — in sustained Phala attainment what do you find? There are four Anuloma moments. The four moments are called Anuloma here. It is confusing. The same four moments Parikamma, Upacāra, Anuloma and Vodāna here are called Anuloma. So there are four Anuloma moments. Here there is no Magga. Instead of Magga there is Phala. There is Phala with a series of dots following it. That means there are many moments of Phala, millions and millions of moments of Phala. That is for person of average faculty. For a person of keen faculty we drop Parikamma. The others are the same. That is for Phala-samāpatti thought process.

With regard to Path thought process we have to understand the Path thought process and then that it is immediately followed by reflection, Kāmāvacara thought processes. We will study them in the ninth chapter. There can also be sustained attainment thought processes. This thought process is first attainment thought process. In sustained attainment thought process no Magga arises, but instead Phala moments arise millions and millions of times. And again the Kāmāvacara Javanas preceding Magga do the function of what? They do the functions of Parikamma, Upacāra, Anuloma

Chapter Four

and Gotrabhū. The first three take miscellaneous formations as object and Gotrabhū takes Nibbāna as object. Then Magga follows and next two Phala moments follow.

Now there is a question. I do not know whether to discuss it here or to wait until we come to the ninth chapter. Can we call Gotrabhū Vipassanā or not? Gotrabhū does not take miscellaneous formations as object. It takes Nibbāna as object. If it is Vipassanā, it must take miscellaneous formations as object. So actually Gotrabhū is out of Vipassanā, but you may call it Vipassanā if you like. Strictly speaking, it is not Vipassanā. It is the culmination or top most part of Vipassanā.

Correlations in Absorption

Now we study “Correlations in Absorption”, chapter four (see CMA, IV, §15, p.169). You have to remember the Cittas. If you have read the book, CMA, you already know it. I will read the English translation.

“Therein, immediately after a javana accompanied by joy, ...” (CMA, IV, §15, p.169)

That means Somanassa Javana. Here Somanassa Javana means Somanassa Kāmāvacara Javana.

So “Therein, immediately after a javana accompanied by joy, absorption ...”

That means Jhāna, Magga and Phala.

“... absorption accompanied by joy may be expected.” (CMA, IV, §15, p.169)

That means Somanassa Kāmāvacara Javana is followed

Chapter Four

by Somanassa Appanā.

“Immediately after a javana accompanied by equanimity, ...” (CMA, IV, §15, p.169)

That means Upekkhā.

“... absorption (occurs) accompanied by equanimity.” (CMA, IV, §15, p.169)

Upekkhā Javana is followed by Upekkhā Appanā. Either in the Jhāna thought process or the Magga thought process Parikamma, Upacāra, Anuloma and Gotrabhū can be Somanassa or Upekkhā. If they are Somanassa, then the following Magga, Phala and Jhāna must be Somanassa. If they are Upekkhā, then the following Magga, Phala and Jhāna will be Upekkhā. So Somanassa Javanas are followed by Somanassa Appanā and Upekkhā Javanas are followed by Upekkhā Appanā.

“Therein, too, immediately after a wholesome javana, ...” (CMA, IV, §15, p.169)

That means Kusala Javana.

“... absorption occurs through a wholesome javana and the three lower fruits.” (CMA, IV, §15, p.169)

That means after Kusala Javana, the Appanā Javanas are Kusala and three lower Phalas. After Kusala Javana follow Kusala Javanas and three lower Phalas.

“Immediately after a functional javana, ...” (CMA, IV, §15, p.169)

That means after Kiriya Javanas.

Chapter Four

“... absorption occurs through a functional javana and the fruit of Arahantship.” (CMA, IV, §15, p.169)

That means Kiriya Javanas and Arahatta-phala Javanas follow. Is it clear? Not yet.

Let's consider the Kāmāvacara Kusala — how many are there? There are eight. Among them how many are accompanied by Somanassa? Four are accompanied by Somanassa. Among them how many are accompanied by knowledge? The first two are accompanied by knowledge. How many Appanā Javana³ are there? Altogether there are 26. That is taking Lokuttara to be eight. After the first two Kāmāvacara Javanas that are accompanied by knowledge there can follow Kusala which are accompanied by Somanassa. That means four Rūpāvacara Kusala, and Magga Citta accompanied by Somanassa, and then three Phalas accompanied by Somanassa. So how many are there? There are 32. Again after the Kāmāvacara Kusala accompanied by knowledge, 32 Appanā Javanas may arise. They are four from Rūpāvacara Kusala, 16 from Magga and twelve from Phala. Altogether you get 32.

Then what about Upekkhā, Kāmāvacara Kusala accompanied by Upekkhā and knowledge? There are two Kāmāvacara Kusala Cittas accompanied by Upekkhā and knowledge. How many Appanā Javanas may follow? They must be Upekkhā. One comes from Rūpāvacara, four come from Arūpāvacara, and there are four Magga and three lower Phalas. Altogether there are twelve. Twelve Appanā Javanas can follow two Kāmāvacara Javanas accompanied by Upekkhā and knowledge. When we are talking about Kāmāvacara Javanas, please have in mind the Jhāna thought process and Magga thought process. So in the Jhāna thought process there are Parikamma, Upacāra, Anuloma and Gotrabhū, right? They are accompanied by Somanassa and also by Upekkhā. In

3 Appanā Javana means Rūpāvacara, Arūpāvacara and Lokuttara Javanas; they are called Appanā Javanas.

Chapter Four

Magga also they can be accompanied by Somanassa and Upekkhā. If they are accompanied by Somanassa, then Rūpāvacara Cittas (first Jhāna, second Jhāna, third Jhāna, and fourth Jhāna) and then Magga Cittas (also first, second, third and fourth Jhāna) can follow. If they are accompanied by Upekkhā, then fifth Rūpāvacara Jhāna Kusala, and then four Arūpāvacara Jhāna Kusala, four Maggas accompanied by Upekkhā and three lower Phalas accompanied by Upekkhā may follow — so twelve. After Somanassa Kāmāvacara Kusala Ñāṇa-sampayutta there follow 32 Appanā Jāvanas. After Upekkhā Kāmāvacara Kusala Ñāṇa-sampayutta there follow twelve Appanā Jāvanas.

This you can find out following the statement here. After Somanassa Jāvana follow Somanassa Appanā. After Upekkhā Jāvana follow Upekkhā Appanā. After Kusala follows what? Kusala Jāvana and three lower Phalas. After Sahetuka Kiriya Jāvanas what follows? Kiriya Jāvanas and Arahatta-phala follow.

Next we will go to Kiriya Jāvanas. How many Kāmāvacara Sahetuka Kiriya Jāvanas are there? There are eight Kāmāvacara Sahetuka Kiriya Jāvanas. How many are accompanied by Somanassa? Four are accompanied by Somanassa. How many of these are accompanied by knowledge? Two are accompanied by knowledge. After these two how many can follow? Four Rūpāvacara Kiriya, and then four Arahatta-phala can follow these two. After Kāmāvacara Kiriya, Magga and the other Phalas cannot follow. So after Kāmāvacara Kiriya accompanied by Somanassa and knowledge there follow only eight Appanā Jāvanas — four from Rūpāvacara and four from Arahatta-phala.

Now let's go to Upekkhā. How many can follow the two Upekkhā Kāmāvacara Kiriya Cittas accompanied by knowledge? One comes from Rūpāvacara, four come from

Chapter Four

Arūpāvacara and the last one from Arahatta-phala — so six.

Let's check with the *Manual* on page 170 of the CMA.

“Following wholesome consciousness accompanied by joy, 32 (classes of absorption jhanas) arise.” (CMA, IV, §16, p.170)

We got it right.

“After (wholesome consciousness) accompanied by equanimity, twelve (classes of absorption jhanas arise).” (CMA, IV, §16, p.170)

They are found. That's right.

“After functionals accompanied by joy, eight classes arise, and after (functionals) accompanied by equanimity, six classes arise.” (CMA, IV, §16, p.170)

When we study *Abhidhammatthasaṅgaha*, we are very young. When we come to this place, if a student can find out by himself the 32, 12, 8 and 6, then he is awarded something — maybe a set of robes or some books. If he could do it without the help of a teacher, he will get some kind of reward.

In the last paragraph for this section on page 171 of the CMA:

“In the case of worldlings and trainees who have attained the three lower paths and fruits, after any of the four wholesome sense-sphere jhanas accompanied by knowledge there arises one of the 44 absorption jhanas described above (32 + 12 = 44).” (CMA, IV, Guide to §16, p.171)

That means 32 and twelve.

Chapter Four

“After the four functional sense-sphere javanas accompanied by knowledge, there arises to the Arahant one of the above 14 absorption javanas ($8 + 6 = 14$).” (CMA, IV, Guide to §16, p.171)

You have to add eight and six. This is the Appanā thought processes.

Please remember that Appanā was the name of what? Originally it was the name of Vitakka. Then it was applied to first Jhāna. Then it was applied to all Jhānas, Magga and Phala. When we say Appanā Javana, we mean Mahaggata and Lokuttara Javanas. If we take Lokuttara to be eight, there are 26 Appanā Javanas.

Now we have finished Appanā thought process. We will study other mind-door thought processes later. Later means at the end of the fifth chapter — that is not necessarily mind-door; it could be five-sense-door and mind-door, the death thought process. Then we will study others in the ninth chapter.

Tadārammaṇa-niyama

Next comes the procedure of registration, Tadārammaṇa-niyama. ‘Tadārammaṇa-niyama’ means determining the Tadārammaṇa, so which Tadārammaṇa follows which Javana and which Tadārammaṇa arises with regard to which type of object.

Now there are three kinds of objects mentioned here. The quality of the object is determined by way of average beings. We will come to that later. The objects are divided into three:

- The first one is Anitttha — undesirable objects.

Chapter Four

- The second one is It̐tha or It̐thamajjhatta. That means average desirable.
- The last one is Ati-it̐tha, very desirable, exceptionally desirable, extremely desirable.

Three kinds of objects are mentioned here. Although there are two varieties for desirable, there is only one for undesirable. Any object which is undesirable is just undesirable. But any object which is desirable is divided into two — just desirable and very desirable. For the Buddhists the Buddha is very desirable object. For a young man a woman may be a very desirable object. There are these three kinds of objects.

These three kinds of objects are determined by an average being. That means it would be very difficult to decide what is desirable and undesirable if we take into account every individual. One thing you like may not be liked by another person. One thing desirable for you may be undesirable for another person. So how do we decide, how do we determine which is desirable and which is undesirable? In the Commentaries it is said they are determined with regard to average persons. If you are a king or a very rich man, then some ordinary things will not be desirable for you. If you are a poor man, then even a small thing will be desirable for you. So we do not go by very rich people or very poor people, but those of average wealth, average people. If it is desirable for average people, it is supposed to be desirable. If it is undesirable for average people, then it is considered undesirable. So there are three kinds of objects.

Even if we decide by way of average being, there are other things to take into consideration. One teacher said that we should determine the quality of the object by Vipāka. That is just saying the other way around. If the consciousness is Akusala-vipāka, it must be undesirable. If the consciousness is Kusala-vipāka, then it is desirable. He states it in that way.

Chapter Four

It is said also that by way of doors we can determine the quality of the object. The example given is excrement. Excrement is undesirable to the eye. You don't want to see excrement. It is undesirable to the nose also. But to the touch it is good. It is soft. According to the touch it is desirable, but according to the sight or smell it is undesirable. Sometimes you have to decide through Dvāra. Now a flower — sometimes there are flowers that have a bad smell. So it is desirable through Cakkhu-dvāra, eye-door, but in this case undesirable through nose-door.

Also in summer cold is desirable. When we feel hot, we turn on fans or air conditioning. We want cold or coolness. But in winter we want heat. So cold is desirable in summer and undesirable in winter. It depends like that. According to seasons and to time, the quality of the objects can change. All this must be determined through the experience of an average being, not so very rich, not so very poor. There are three kinds of objects — undesirable, average desirable and very desirable.

Now if the object is undesirable, Sampaṭicchana, Santīraṇa and Tadārammaṇa are the result of Akusala. Please have the thought process in mind. When the object is undesirable object, then Sampaṭicchana, Santīraṇa and Tadārammaṇa must be from Akusala-vipāka. Tadārammaṇa is just the Santīraṇas. If the object is average desirable, then Sampaṭicchana, Santīraṇa and Tadārammaṇa are result of Kusala. In a given thought process we can say, if the object is undesirable, then the Sampaṭicchana and so on are Akusala-vipāka. If the object is average desirable, then they are Kusala-vipāka and are accompanied by Upekkhā. But if the object is Ati-iṭṭha, very desirable, then Sampaṭicchana is the same Kusala-vipāka⁴ accompanied by Upekkhā, but Santīraṇa

4 In the talk Pañcadvāra was mentioned but it is Kiriya, so the editor removed it where it was appropriate.

Chapter Four

and Tadārammaṇa are accompanied by Somanassa. Here Tadārammaṇa also means Kāmāvacara Sahetuka Vipākas. Please note this. If the object is undesirable, Sampatiṭṭhana and others are the result of Akusala.⁵ If the object is average desirable, they are the result of Kusala and are accompanied by Upekkhā. If the object is very desirable, then Sampatiṭṭhana is Kusala-vipāka accompanied by Upekkhā. But Santīraṇa and Tadārammaṇa are accompanied by Somanassa. This is determining the object and the Cittas taking them as object.

Now Pañcadvārāvajjana, Sampatiṭṭhana, Santīraṇa and Tadārammaṇa are all called Vipāka Cittas, right? Pañcadvārāvajjana isn't, but Sampatiṭṭhana, Santīraṇa and Tadārammaṇa are all Vipāka.

Now it is said that Vipāka is always fixed. That means Vipāka cannot vary. If the object is undesirable, it must be Akusala-vipāka. If the object is desirable, it must be Kusala-vipāka. There is no variation of this. So the Vipāka is fixed. It is like when you look at yourself in the mirror. The reflection is the same as your face. Vipāka since they are the result of Kamma, there is no change. When the object is undesirable, it must always be the result of Akusala. If the object is desirable, it must always be the result of Kusala. Vipākas are fixed. In a certain thought process you cannot change the Vedanā of these. If they are undesirable, you have to pick up from Akusala-vipāka. And if they are desirable, you take from Kusala-vipāka.

But Jāvanas can vary. There is no fixed rule for Jāvanas. Even though the object is undesirable, Jāvana can be Kusala or Akusala. Jāvana can be Somanassa or Upekkhā.

5 The editor removed Pañcadvārāvajjana in this paragraph where appropriate.

Chapter Four

Now suppose a very desirable object. Although it is a very desirable object — let's say, the Buddha is a very desirable object. For those who have no faith in the Buddha, for those who are not Buddhists they may not have Somanassa Javanas. They may have Upekkhā Javanas because those who are not Arahants may have what is called perversion of views. In Pāḷi it is called Vipallāsa; it is perversion of perception, Saññā Vipallāsa. Those who are non-Arahants have this perversion of perception, that is, the wrong perception of things; even when the object is very desirable, the Javana can be accompanied by Upekkhā, not by Somanassa. And for those who are enemies of the Buddha, taking the Buddha as object, they can have Domanassa Javanas, Domanassa Cittas. So the quality of Javanas is not fixed by the quality of the objects. It depends upon one's own understanding, one's own Yoniso-manasikāra and so on.

Now suppose there is an undesirable object. Those who have deep nature can look at the undesirable object, look at the disgusting object and have Upekkhā Javanas. They may not have Domanassa Javanas, Akusala Javanas. Now when you practise meditation, let us suppose you practise Asubha meditation. When you practise Asubha meditation, you look at a corpse, a very undesirable object. You can have Kusala Javanas, even Upekkhā Javanas.

Excrement is an undesirable object, but for dogs that is a desirable object. So they may have Somanassa Javanas when they see such things.

For those who have not eradicated the perversion of perception⁶, Javana can be anything. Javana is not determined by the quality of the object. But the Vipākas are fixed as to the object. If the object is undesirable, then the Vipāka must be Akusala. If the object is desirable, then the Vipāka must be

6 That means those who can have wrong perception of things.

Chapter Four

Kusala. But Javanas may vary. Javanas may be Kusala or Akusala or they may be Somanassa or Upekkhā. So there is a saying: “Vipākas are fixed, but Javanas vary.”

Now in the *Manual* look at page 171 of the CMA, bottom paragraph.

“In this connection, too, at the end of functional javanas accompanied by joy, there arise registration mind-moments also accompanied by joy.” (CMA, IV, §17, p.171)

That means Somanassa Kiriya Javanas are followed by Somanassa Tadārammaṇas.

“At the end of functional javanas accompanied by equanimity, the registration mind-moments are also accompanied by equanimity.” (CMA, IV, §17, p.171)

So Upekkhā Kiriya Javanas are followed by Upekkhā Tadārammaṇas. That means Somanassa is followed by Somanassa and Upekkhā is followed by Upekkhā.

Here the *Manual* does not say what Tadārammaṇas follow Kāmāvacara Kusala and others. This passage only shows for Kiriya Javanas. Kāmāvacara Kiriya Javanas accompanied by Upekkhā — how many are there? There are four. They can be followed by Kāmāvacara Sahetuka Vipāka Upekkhā four plus Santīraṇa Upekkhā two. So altogether they can be followed by six. That is the same as the last line quoted from the *Manual*. Kāmāvacara Kiriya Somanassa four and Hasituppāda are followed by Kāmāvacara Sahetuka Vipāka Somanassa four plus Santīraṇa Somanassa one. These five are followed by five Tadārammaṇas. Lobhamūla eight and Mohamūla two are followed by all eleven Tadārammaṇas — three Santīraṇas and eight Kāmāvacara Sahetuka Vipākas. Kāmāvacara Kusala eight, all eight are followed by eleven Tadārammaṇas.

Chapter Four

Now what about Domanassa, Dosamūla Cittas two? They are followed by Tadārammaṇas and Bhavaṅga accompanied by Upekkhā. They cannot be followed by Somanassa because Somanassa and Domanassa are so different in nature. Domanassa cannot be followed by Somanassa. It is followed by Upekkhā Tadārammaṇa and Upekkhā Bhavaṅga. Domanassa Javanas can be followed by Upekkhā Tadārammaṇas and Bhavaṅgas must also be Upekkhā. Please note this because when we come to thought process with guest Bhavaṅga, we must understand. Domanassa Javanas can only be followed by Upekkhā — Upekkhā Tadārammaṇa and Upekkhā Bhavaṅga. You have Domanassa Javana and if there is Tadārammaṇa, it will be Upekkhā. If there is no Tadārammaṇa, then the Bhavaṅga as well will be Upekkhā.

Guest Bhavaṅga

There is one problem here, a dilemma. Suppose you are born with Somanassa Paṭisandhi. If you are born with Somanassa Paṭisandhi, your Bhavaṅgas must be Somanassa. During the whole of your life your Bhavaṅgas must be Somanassa. They cannot be Upekkhā because Paṭisandhi, Bhavaṅga and Cuti must be identical. Suppose you are born with Somanassa Paṭisandhi, then your Bhavaṅgas are always Somanassa. You are the enemy of the Buddha. You see the Buddha and you are angry with Him. Therefore, Domanassa Javanas arise. If there were no Tadārammaṇa, Bhavaṅgas must follow. What kind of Bhavaṅga must follow? After Domanassa, Somanassa Bhavaṅga cannot follow. But you have Somanassa Bhavaṅga. There is a dilemma here. I'll say it again. After the Domanassa Javanas if the Tadārammaṇa were to follow, what kind of Tadārammaṇa would that be? After Domanassa Javana, Upekkhā Tadārammaṇa should follow. But the object is very desirable. When the object is very desirable, the Tadārammaṇa must be Somanassa. If the object is Ati-

Chapter Four

it̐tha, there is Somanassa for Santīraṇa and Tadārammaṇa. When the object is very desirable, Tadārammaṇa must be accompanied by Somanassa. Here the object is very desirable. What kind of Bhavaṅga must be there? Will it be Somanassa or Upekkhā? After Domanassa Jāvanas no Somanassa Bhavaṅga can follow. But you have Somanassa Bhavaṅga all your life. In this difficulty there is a guest Bhavaṅga. He comes and helps us here. That guest Bhavaṅga is actually Upekkhā Santīraṇa. So Santīraṇa Upekkhā takes the place of the Somanassa Bhavaṅga. It is called Āgantuka Bhavaṅga, guest Bhavaṅga. In Bhikkhu Bodhi's book it is called adventitious Bhavaṅga (see CMA, IV, §18, p.174). That Bhavaṅga is called guest Bhavaṅga. It is Upekkhā. Since it is Upekkhā, it is compatible with Domanassa. After that the regular Bhavaṅgas can follow. For that person the thought process runs like this: Atīta (past) Bhavaṅga, vibrating Bhavaṅga, arrested Bhavaṅga, five-sense-door-adverting, seeing, accepting, investigating, determining and then Domanassa Jāvanas. The Domanassa Jāvanas are followed by one Upekkhā Santīraṇa functioning as Āgantuka (guest) Bhavaṅga, and then the Somanassa Bhavaṅgas follow. Here in this thought process:

- The Bhavaṅgas at the beginning must be accompanied by Somanassa because you had Paṭisandhi accompanied by Somanassa. These Bhavaṅgas must be accompanied by Somanassa.
- Pañcadvārāvajjana cannot be accompanied by Somanassa. It is always Upekkhā.
- Seeing consciousness is always Upekkhā.
- Sampatiṭṭhāna is always Upekkhā.
- Here the object is very desirable, so Santīraṇa must be accompanied by Somanassa.
- Then Voṭṭhabbana is Manodvārāvajjana, so it is accompanied by Upekkhā.
- Then Javana moments here are Domanassa.

Chapter Four

- Then guest Bhavaṅga is accompanied by Upekkhā.
- And the Somanassa Bhavaṅgas arise again.

The difficulty is solved by the Upekkhā Santīraṇa performing as a guest Bhavaṅga.

Now it is examined in the Sub-commentary what function this guest Bhavaṅga does. Guest Bhavaṅga is Santīraṇa accompanied by Upekkhā. It can do how many functions normally speaking? It does five functions — Paṭisandhi, Bhavaṅga, Cuti, Santīraṇa and Tadārammaṇa. Can it be Paṭisandhi? No. Can it be Cuti? No, you are not dying yet. Can it be Santīraṇa? If it performs Santīraṇa function, it must investigate. It is not investigating. Is it Tadārammaṇa? No. Tadārammaṇa follows Javana. Tadārammaṇa must take the object of Javana. If it is Tadārammaṇa there must be two. Only one remains and that is Bhavaṅga. It functions as Bhavaṅga. That is why it is called Āgantuka Bhavaṅga. That is for Atimahanta object.

For Mahanta, great object, since it is Mahanta the object can be any kind — very desirable, average desirable, or undesirable. In this thought process we have two past Bhavaṅgas and the others are the same. Javanas are again followed by a guest Bhavaṅga. The only difference is that Santīraṇa can be either Somanassa or Upekkhā depending on the object being desirable or undesirable.

Now a person may have attained Jhānas. Then somehow he has lost these Jhānas. So he is sorry or depressed about that. When he feels sorry about that, he takes those Jhānas as object. Those Jhānas are Mahaggata objects. In that case it is Mano-dvāra thought process. It cannot be five-sense-door thought process. For that person who has Somanassa Paṭisandhi the thought process runs:

Chapter Four

vibrating Bhavaṅga, arrested Bhavaṅga, Manodvārāvajjana, and then Domanassa Javanas, Āgantuka Bhavaṅga (guest Bhavaṅga) and Somanassa Bhavaṅga again.

If a person takes one of the concepts as object and then gets Domanassa Javana, the same kind of process will arise. Here there is no question of Tadārammaṇa because Tadārammaṇa only arises when it is Kāmāvacara object, the individual is a Kāmāvacara being and after Kāmāvacara Javana. That is mentioned at the end of this section. This is the thought process with guest Bhavaṅga. Otherwise I do not know what would happen if it did not come in.

On page 175 of the CMA §19 to §20:

“Likewise, they hold that registration occurs (only) at the end of sense-sphere javanas, ...” (CMA, IV, §19, p.175)

So Tadārammaṇa occurs at the end of Kāmāvacara Javanas.

“... (only) to sense-sphere beings, ...” (CMA, IV, §19, p.175)

It arises only in Kāmāvacara beings.

“... only when sense-sphere phenomena become objects.” (CMA, IV, §19, p.175)

That means Kāmāvacara objects. When the object is Mahaggata or Paññatti there is no question of Tadārammaṇa there. With regard to the Mahanta object there is no question of Tadārammaṇa there. With regard to the Mahanta object there is no question of Tadārammaṇa because Mahanta objects do not last until the second Tadārammaṇa. So with regard to the Atimahanta object there can be the possibility of Tadārammaṇa. But here in this particular thought process Tadārammaṇa cannot arise. If Tadārammaṇa cannot arise,

Chapter Four

then Bhavaṅga must arise — there is a difficulty with that Bhavaṅga because if it is to conform with the object it must be Somanassa but Somanassa cannot immediately follow Domanassa. Therefore, there is guest Bhavaṅga.

Now let us look at the fixing of Tadārammaṇa. Somanassa Tadārammaṇa follows Somanassa Jāvanas, and Upekkhā Tadārammaṇa follows Upekkhā and Domanassa Jāvanas. There is no fixing as to being accompanied by knowledge or not (Ñāṇa-sampayutta Jāvanas and Ñāṇa-vippayutta Jāvanas). Sometimes a person has familiarity with Akusala Jāvanas. For that person mostly Akusala Jāvanas arise. For him even after Kusala Jāvanas, Ahetuka Tadārammaṇa can arise because when he has Akusala Jāvana, then Tadārammaṇa is Ahetuka. Similarly for one who is familiar with arising of Kusala Jāvanas — for him who is familiar with arising of Kusala, Kusala Jāvanas will arise abundantly. Then even after Akusala Jāvanas, there can be Tadārammaṇa accompanied by Ñāṇa. In this case there is no fixing. With regard to Somanassa, Domanassa and Upekkhā there is fixing. Somanassa Jāvana must be followed by Somanassa Tadārammaṇa. Upekkhā and Domanassa Jāvanas must be followed by Upekkhā. But with regard to knowledge it is not fixed.

Sādhū! Sādhū! Sādhū!

Is it confusing? Today first you have to understand the fixing of Tadārammaṇa — which Tadārammaṇa follows which Jāvanas — that is the general rule. After you understand the general rule, there is this exception with guest Bhavaṅga. First you understand that Domanassa cannot be followed by Somanassa. Then there is the problem here if your Paṭisandhi was accompanied by Somanassa, then after Domanassa Jāvana no regular Bhavaṅga can follow. There is adventitious or guest Bhavaṅga. Do you have any questions?

Chapter Four

Student: [Inaudible].

Sayādaw: That is to be determined by the object. Since the object is very desirable, it must be Somanassa. Guest Bhavaṅga is accompanied by Upekkhā. Since it is very desirable, it is Kusala-vipāka.

Student: [Inaudible].

Sayādaw: When we say Sakadāgāmī-magga does not destroy any Kilesas, that means it does not destroy all of the respective Kilesas, all aspects of the Kilesas. But there are layers or degrees of gravity in Kilesas. There are Kilesas that can cause you to be reborn in the four woeful states and Kilesas that cannot lead you to four woeful states. When we say that Sotāpatti-magga destroys wrong view and doubt, we mean it eradicates wrong view and doubt altogether. It eradicates Lobha, Dosa and Moha, that is, Lobha, Dosa and Moha that can lead to the four woeful states. During the second stage he eradicates some more degrees of Lobha, Dosa and Moha. Although no more of the Kilesas are destroyed altogether, they are weakened. Certain levels or degrees of these Kilesas are destroyed by second Magga. Now first Magga destroys two Kilesas altogether and others that can lead you to four woeful states. Second Magga eradicates some layers of the remaining mental defilements or according to the books sensual desire and ill will. So that layer of the Kilesas it destroys once and for all, but the subtle layer still remains. That is eradicated by the third and fourth Maggas.

Chapter Four

Javana-niyama

Today we come to the section called the "Procedure of Javana" or "Javana-niyama". Before we study this section, I'll go back to the third chapter and review that chapter. Now the third chapter deals with Citta. Cittas are classified according to feelings, according to roots, according to Kicca or functions, according to doors, according to objects and according to bases. The third chapter explains which Cittas are accompanied by which feelings and which Cittas have which roots. In order to understand the third chapter you need to be familiar with the first and second chapters also. So please have in mind the 89 or 121 types of consciousness and then some of the mental factors. Among them we apply functions, doors, objects and bases to the thought processes or to the types of consciousness contained in a thought process. In each thought process we must use our knowledge from the first, second and third chapters to determine which Citta is represented there, which feeling accompanies that Citta, which function it is doing, through which door it arises, what object it takes and on what base it depends.

In a given thought process, let's say in the first Atimahanta, a very great object, there are 17 thought moments. With each thought moment we ought to be able to say this thought moment represents which of the 89 or 121 Cittas and it is accompanied by Somanassa or Domanassa or Upekkhā; this Citta has one root or two roots if you want to apply that also, but that is not necessary here. But we have to understand what functions these different types of Cittas perform. There are how many functions? There are 14 functions. Among them there are functions such as seeing function, hearing function and so on. Then there are 19 kinds of Cittas that perform relinking, life-continuum and death — Paṭisandhi, Bhavaṅga and Cuti functions. Then there are those that have the function of Javana. What are the Javanas in

Chapter Four

brief? Kusala, Akusala, Magga, Phala and Kiriya — Kiriya except two Āvajjanas, two Cittas that are five-sense-door-adverting and mind-door-adverting. And there is the function of Tadārammaṇa. Tadārammaṇa function is performed by how many Cittas? It is performed by 11 Cittas — three investigation-consciousness and eight Kāmāvacara Vipāka or Mahāvipāka consciousness. If it is a seeing thought process, then the whole thought process arises through eye-door. If it is a hearing thought process, then it arises through ear-door. If it is a mind-door thought process, then it arises through mind-door. You also have to understand what base individual Cittas depend on. For example, Bhavaṅga Cittas in Kāmāvacara and Rūpāvacara realms, what base do they depend on? They depend on heart-base. And Pañcadvārāvajjana depends on what base? It depends on heart-base. Seeing consciousness depends on what? It depends on eye-base. What is next? Receiving and so on depend on what? They depend on heart-base. If you are not quite familiar with the third chapter, please go back and study it again.

Today we come to the procedure of Javana. It is fixing the Javanas or Javana-niyama. Please look at the *Manual* on page 176 of the CMA.

“Among the javanas, in a limited javana process, the sense-sphere javanas run only for seven or six times.” (CMA, IV, §21, p.176)

That means in Kāmāvacara thought process Kāmāvacara Javanas run for seven times or six times. We are familiar with Javanas running for seven times, but not for six times. It is said that if the object is very weak even under normal conditions, there may be only six Javanas running and not seven. On page 154 of the CMA about the bottom of the page:

“Following this, any one of the 29 sense-sphere javanas which has gained the right conditions runs its course, generally for seven mind-moments.” (CMA, IV, §6, p.154)

Chapter Four

There it says, “generally”. ‘Generally’ means just this, sometimes seven, sometimes six Javanas will arise. It is not explained there ... why ‘generally’ was said there. There ‘generally’ means sometimes seven Javanas and sometimes in rare cases six Javanas may run. In the Kāmāvacara thought process, Kāmāvacara Javanas may run seven times normally or six times. Please note because at the end of this section we will try to find out how many Javanas only run for one time, how many Javanas run for two times and so on. So Kāmāvacara Javanas run for seven times or six times.

But in the case of a feeble person, such as at the time of dying, etc., they run only five times. In the death thought process there are only five Javanas because Citta has to depend on different bases. At the time of death the whole physical body is very weak. Since the base is weak, the Citta also becomes weak. It has no power to run six or seven times. At that time the Javana only runs five times. That time is the time of dying, etc. Time of dying means just before dying. ‘Et cetera’ is said to refer to when you become faint or sometimes when a person becomes drunk or sleepy. These are included in the term ‘et cetera’. Not only at the time of dying, but also at other times when the mind is weak, Javanas may run for only five times. So Javana runs five times at time of dying, fainting, etc. How many kinds of Javanas do we have so far? Three kinds of Javanas — those that run seven times, those that run six times and those that run five times.

Now we will come to Javanas that run four or five times.

“To the Exalted one (or to the Buddha), at the time of the twin miracle and the like, when the procedure is rapid, only four or five occasions of reviewing consciousness occur, they also say.” (CMA, IV, §21, p.176)

“They also say” means the Commentators or teachers, teachers before the author of this *Manual*. Now the twin

Chapter Four

miracle — the Buddha showed the twin miracle a few times during His life. The first time was almost immediately after His enlightenment, seven days after His enlightenment. Buddha was sitting under the tree for seven days without moving. Some gods thought He might have not become the Buddha because He was sitting still. They thought He might have some more to do. They had doubt. So the Buddha knew that doubt and showed the twin miracle to them. The Buddha also showed the twin miracle when He went back to his native city at the assembly of His relations. He also showed twin miracle just before He went to Tāvātimsa heaven to preach Abhidhamma.

What is the twin miracle? It is Yamakapāṭihāriya. 'Pāṭihāriya' means miracle and 'Yamaka' means twin. Twin miracle means making fire and water come out of His body; showing fire and water coming out of His body is called twin miracle. That twin miracle was done by entering into Jhānas because the twin miracle can be performed only through Abhiññā. 'Abhiññā' is translated as direct knowledge. Abhiññā is actually the fifth Jhāna, specially developed, not ordinary fifth Jhāna. After the yogi get fifth Jhāna, it is specially developed so it becomes Abhiññā. When fifth Jhāna becomes developed, Abhiññā miracles can be performed. It is the development of the psychic powers such as remembering past lives, seeing beings dying in one existence and being born in another existence, or seeing the future, or performing miracles like going through the air and so on.

Now there is a sequence of thought processes that occur when these miracles are performed or when the Abhiññās are obtained. A person who wants to perform the miracles must have all nine Jhānas. He must have attained all nine Jhānas. First he must enter into fifth Jhāna. Then he emerges from the fifth Jhāna and he reviews or reflects on the contents of that fifth Jhāna. How many Jhāna factors are there in the fifth Jhāna? There are two Jhāna factors. What are

Chapter Four

they? They are Upekkhā and Ekaggatā. He contemplates or reviews these Jhāna factors. After that there is another thought process by which he makes a resolution in his mind. For example, for the Buddha here — the Buddha entered into the fifth Jhāna as a base Jhāna and emerged from that Jhāna and reflected upon the contents of that Jhāna. Next Buddha made a resolution with one thought process — “May fire come out of my upper body” or “May fire come out of my lower body” and so on. He made that resolution by one thought process. Then again He entered into fifth Jhāna as a base for Abhiññā. Then He emerged again from the fifth Jhāna and reflected upon the contents of that Jhāna. Only after that comes the Abhiññā thought process. Immediately after that thought process fire comes out of His upper body and water out of His lower body.

People thought that fire and water came out of His body simultaneously. In order to perform this miracle Buddha had to go through these thought processes very rapidly. Otherwise fire at one time and water at another would not be much of a miracle. Buddha showed this miracle to impress people. Buddha could show fire from upper part of body, water from lower part of body; fire from the right side, water from the left side; fire from the right eye, water from the left eye; fire from one pore of the skin, water from another pore of the skin and so on. In such cases these thought processes must go very very quickly especially the reflecting or reviewing thought processes.

Normally in the reviewing thought processes there are how many Jāvanas? Normally there are seven Jāvanas. Here in this case they cannot run seven thought moments. It's too long. In this *Manual* it is said the reviewing thought process takes four or five moments. The Commentators on this *Manual* say four or five can be understood as four for those of keen intellect and five for those of not so keen intellect. So there are four Jāvanas for the Buddha and five Jāvanas for the

Chapter Four

disciples. So in this case when the Buddha was performing the twin miracles, then the reviewing Javanas cannot run for seven moments. They only run for four moments.

In order to reach Abhiññā thought process how many thought processes must the Buddha or anybody who wants to perform miracles go through? First there is the basic Jhāna. Then there is the reviewing thought process. Then there is the resolution thought process. And then there is the fifth Jhāna again. Then there is another reviewing thought process. The meditator must go through five thought processes before he reaches the Abhiññā thought process. Only after this set of six thought processes will fire come out of the Buddha's upper body, for example. Then He makes resolution that water come out of His lower body. Again He must go through this set of six thought processes. In these cases Kāmāvacara Javanas cannot run for seven moments as usual. They run for only four moments for the Buddha and they run for five moments for the disciples.

Now among those thought processes basic Jhāna process is Jhāna thought process. Reviewing thought process is Kāmāvacara thought process. Resolution thought process is also Kāmāvacara thought process. Abhiññā is actually fifth Jhāna thought process. In this series Kāmāvacara and Rūpāvacara alternate. For Buddhas there are only four Kiriya thought moments and it is said for disciples there are five. Now the disciples like Sāriputta had occasion where they had to enter into Jhāna quickly and make the reflection quickly. For them also the reviewing process cannot be leisurely, for seven moments that is; it is five moments for them. So now we have those that run for four times and those that run for five times.

When a person enters the attainment of Jhāna, Magga or Phala, Kāmāvacara Javanas may arise three or four times before the Appanā Javanas arise. For those of keen intellect

Chapter Four

three Javanas (Upacāra, Anuloma and Gotrabhū or Vodāna) will arise. For those of average intellect four Javanas (Parikamma, Upacāra, Anuloma and Gotrabhū or Vodāna) will arise. So Javanas may arise three or four times.

The Sublime Javanas for the beginner during the first cognitive process of absorption and the direct knowledge Javanas always run only once. Now we come to Javanas that only run for one time. At the first attainment of Jhāna there is only one Jhāna moment. At the first attainment of Jhāna for either Rūpāvacara or Arūpāvacara, Jhāna consciousness only arises once and then Bhavaṅga follows. Why is there only one moment of Jhāna? The reason is given on page 177 of the CMA.

“... a sublime javana occurs for only a single occasion owing to its weakness due to lack of repetition.” (CMA, IV, Guide to §22, p.177)

Actually that means this Jhāna arises once for the first time. It is like a child just born. When a child is just born, he is very helpless; he is not strong, he is weak. That first Jhāna only arises once and it is weak. It is so weak that it cannot be the condition for another Jhāna Citta to arise. If it could be the condition for another Jhāna Citta to arise, there would be the repetition condition. It is one of the 24 causal relations taught in the Paṭṭhāna. When a consciousness repeats itself, for example, seven times as in Javanas for ordinary mind-door thought process, we say there is repetition condition (Āsevana). That means one thought moment intensifies another thought moment. But here the Jhāna consciousness arises for the first time and it is weak so it cannot be the condition for another Jhāna consciousness to arise. Therefore, there is only one moment of Jhāna Javana in the thought process of first attainment.

The word ‘beginner’ is used here. That means the first attainment. Now a person gets first Jhāna. The first time he gets that Jhāna he is a beginner in first Jhāna. Then later on if

Chapter Four

he is familiar with first Jhāna, he can enter into first Jhāna as much as he likes. He ceases to be a beginner. He is adept at that time. Then he practises meditation again and he reaches second Jhāna. The first time he reaches second Jhāna he is again a beginner of second Jhāna. Later he practises Jhāna more so he is able to get into or out of the second Jhāna as much as he likes. So he becomes adept at the second Jhāna. He practises again and reaches third Jhāna for the first time. Then he is a beginner for the third Jhāna and so on. Beginner here does not mean beginner of Jhānas in general, but a beginner at each level of Jhāna. That means at the first attainment of each Jhāna. Jhāna thought process runs the same, but there is only one Rūpāvacara Javana or Arūpāvacara Javana. Later during sustained Jhāna thought process Jhāna can arise millions and millions of times. We will come to that later at the end of this section.

And then the direct knowledge Javana always arises once — Abhiññā Javanas arise only once. Abhiññā Javanas must have very great power because with the Abhiññā a person is performing miracles. And Abhiññā Javanas only arise once. Just by arising once it is sufficient to accomplish its task. So it need not arise two times or three times or millions of times. Just by arising one time it can help a person to perform miracles. Since it is sufficient to accomplish the task by just arising once, it arises only once. So there are two kinds of Javanas that only arise once — Rūpāvacara and Arūpāvacara Jhāna at the first attainment and Abhiññā Javana always at any time whether first attainment or later attainment.

Now the arising of the four Paths only endures for one mind moment. Magga also only arises once. Can the same Magga arise for a second or third time? No. So Sotāpatti-magga arises once. Next time when Magga arises, it is Sakadāgāmī-magga and so on. Magga Cittas or Magga Javanas only arise one time. Because Magga only arises once there is no Kiriya in Lokuttara Cittas. If Magga were to arise

Chapter Four

again and again, there would be Kiriya in Lokuttara Cittas. Since Magga arises only once, there can be no Kiriya Cittas in Lokuttara.

“Thereafter, two or three occasions of fruition consciousness arise according to the case.” (CMA, IV, §22, p.177)

Immediately after Magga there are Fruition, Phala moments. How many Phala moments are there? There are two or three Phala moments. Magga moment is followed by two Phala moments or three Phala moments. “According to the case” — that means if the person is of keen intellect, three Phala moments will arise. If the person is of not so keen intellect, two Phala moments will arise. Why? It is because of the presence or absence of Parikamma. In one thought process there can be a maximum of seven Javana moments. If there are four Kāmāvacara Javanas — Parikamma (preliminary), Upacāra (neighborhood), Anuloma (conformity), Gotrabhū (change of lineage) — so when four moments are taken by Kāmāvacara Javanas and one moment is taken by Magga, there are already five. So there can only be two more Javanas. That is why there are two Phala moments. But when there are only three Kāmāvacara moments, excluding the first one, Parikamma, so Upacāra, Anuloma and Gotrabhū (three moments of Kāmāvacara Javanas) and then one moment of Magga, there are four moments. In order to become seven we need three more moments. That is why the person being of keen intellect or not so keen intellect accounts for the difference in the number of Phala moments that will arise. Then comes subsidence into the life-continuum. After that there is Bhavaṅga. So now in this paragraph we get Javanas that arise only once, that arise two times, that arise three times, and that arise four times.

Now the next is Nirodha-samāpatti, cessation attainment. Cessation means the cessation of Citta, Cetasikas and Rūpa born of Citta.

Chapter Four

“At the time of the attainment of cessation, the fourth immaterial javana (the fourth Arūpāvacara Javana) runs twice and then contacts cessation.” (CMA, IV, §22, p.177)

Bhikkhu Bodhi is too literal here. The Pāli word is ‘Phusati’. He translates it literally as contact. But in Burma we translate it as reach. So he reaches cessation, he experiences cessation.

The description of Nirodha-samāpatti is very brief here (see CMA, IV, §22, p.177). If you can wait, I want to ask you to wait until the ninth chapter. At the end of the ninth chapter there is a more detailed explanation of Nirodha-samāpatti. Can you wait or can you not? If you cannot wait, please turn to page 363 of the CMA, “Attainment of Cessation” (see CMA, IX, §43, p.363).

“In this case, one enters successively upon the sublime attainments beginning with the first jhāna, and then after emerging from them, one contemplates with insight ...” (CMA, IX, §43, p.363)

That means one practises Vipassanā.

“... the conditioned states within each of those attainments.” (CMA, IX, §43, p.363)

Now in order to get the attainment of cessation one must have all nine Jhānas. One must also be an Anāgāmī or an Arahant, not an ordinary worldling, not a Sotāpanna, not a Sakadāgāmī, and not Anāgāmīs and Arahants who do not have Jhānas. They must be either Arahants or Anāgāmīs who have Jhānas, not just one or two Jhānas but all nine Jhānas.

Then if these Enlightened Persons want to enter into this attainment of cessation, they must enter successively ... that means beginning with first Jhāna. So they enter into first Jhāna and then get out of that first Jhāna. Then they practise Vipassanā on the contents of that Jhāna. Here it is said “conditioned states”. “Conditioned states” means the Jhānas

Chapter Four

are composed of Jhāna factors, so these Jhāna factors are all conditioned phenomena, Saṅkhāra, so they must practise Vipassanā on the Jhāna factors.

Then the meditator must enter into second Jhāna and get out of that second Jhāna. Once again he must practise Vipassanā on the contents of that Jhāna. Then he enters into the third Jhāna, emerges from the third Jhāna, practises Vipassanā on that third Jhāna and so on until he reaches the third Arūpāvacara Jhāna.

“Having proceeded thus up to the base of nothingness, ...” (CMA, IX, §43, p.363)

That means the meditator must go through these Jhānas until he reaches the third Arūpāvacara Jhāna.

“... one then attends to the preliminary duties such as the resolution, etc., ...” (CMA, IX, §43, p.363)

That means after getting out of third Arūpāvacara Jhāna he does not practise Vipassanā. Instead he does what are called preliminary duties. There are four preliminary duties. You will understand when you read the ninth chapter. So he must do these preliminary duties.

After doing these preliminary duties,

“... (he) enters (into) the base of neither-perception-nor-non-perception.” (CMA, IX, §43, p.363)

That means he enters into the fourth Arūpāvacara Jhāna.

“After two occasions of javana in absorption, ...” (CMA, IX, §43, p.363-364)

Chapter Four

That means there are two moments of fourth Arūpāvacara Jhāna.

“... the continuum of consciousness is suspended.” (CMA, IX, §43, p.364)

So consciousness disappears. When consciousness disappears, there are no mental factors and there are no material properties caused by mind. That is what is called the attainment of cessation. When one is in the attainment of cessation, one is devoid of all mental activities. At that moment the meditator has no Citta, no Cetasikas and no Rūpa born of Citta. A person in Nirodha-samāpatti is like a statue. The difference between a statue and him is that he is still living, although he stops breathing, although he has no mental activities, but his body is still living; his body still has Jīvitindriya and there is also heat in the body.

This is how a person gets into the attainment of cessation. In order to reach the attainment of cessation the meditator must go through all of the Jhānas up to fourth Arūpāvacara Jhāna. After two moments of fourth Arūpāvacara Jhāna there is the suspension of mental activities.

It is said that if he does not practise Vipassanā on the contents of Jhāna, if he does only Samatha meditation, then he will not be able to pass over to the fourth Arūpāvacara Jhāna. He will always go back to the third Arūpāvacara Jhāna. There will be no cessation of Citta. If he practises Vipassanā meditation only, not Jhāna, not Samatha, he will end up with Phala-samāpatti, Phala attainment thought process instead of Nirodha-samāpatti. That is why he has to practise both Samatha and Vipassanā.

So first he enters into first Jhāna. That is Samatha. Then he emerges from that Jhāna and he practises Vipassanā

Chapter Four

on the contents of that Jhāna, seeing the mental factors as impermanent, as suffering and as no soul. So Vipassanā and Samatha go as pairs.

In this attainment of cessation the last thoughts in the process are the two moments of fourth Arūpāvacara Jhāna. The fourth Arūpāvacara Jhānas arise two times at the occasion of the attainment of cessation.

“At the time of the attainment of cessation, the fourth immaterial javana runs twice and then contacts cessation. When emerging (from cessation), either the fruition consciousness of non-returning or the fruition consciousness of Arahantship arises accordingly for a single occasion.” (CMA, IV, §22, p.177)

So when he emerges from this attainment of cessation, the first thought that arises is Anāgāmī-phala or Arahatta-phala depending on the person. If he is an Anāgāmī, Anāgāmī-phala will arise. If he is an Arahant, then Arahatta-phala will arise. How many times will Phala arise? It will arise only one time. Then Bhavaṅga will arise. There is subsidence into life-continuum. In Nirodha-samāpatti we get Javanas that arise for two moments and then we get one Javana that arises for only one moment, that is, the Javana that emerges from Nirodha-samāpatti.

Then there are what are called Phala-samāpatti and Jhāna-samāpatti. In those sustained attainments of Jhāna and Phala —

“In the cognitive process of attainments, as in the stream of the life-continuum, there is no fixed procedure regarding the processes.” (CMA, IV, §22, p.177)

That means there is no saying that Jhāna consciousness must arise how many times, or Phala consciousness must arise a hundred times or a thousand times. There is no limit, there is no saying.

Chapter Four

“It should be understood that even many (sublime and supramundane) javanas take place (in immediate succession).” (CMA, IV, §22, p.177)

So this paragraph is for Samāpatti thought processes, Samāpatti Vīthi. There are two kinds of Samāpatti Vīthi — one is Jhāna-samāpatti and the other is Phala-samāpatti, sustained attainment of Jhāna and sustained attainment of Phala.

If a person gets the first Jhāna for the first time, there is only one moment of Jhāna and then subsidence into Bhavaṅga. Later the meditator practises again to get into that Jhāna. He must practise so that he becomes thoroughly familiar with that Jhāna. That means he must be able to enter into that Jhāna whenever he likes; he must be able to enter quickly; he must be able to get out of the Jhāna at the time he wants. In order to achieve that mastery he must enter into the Jhānas again, again and again. Later on when he wants to get into the Jhāna, he practises meditation again and this time Jhāna thoughts arise an immeasurable number of times. He can be in that Jhāna as long as he wants to. That means within the limit of the body of human beings. It is said human body can only survive for seven days without food. So he may be in that Samāpatti for seven days or six days, four days or one hour or two hours — as long as he likes. During that time when he is in the Jhāna-samāpatti, only Jhāna thought moments arise one after the other. Since there can be billions of thought moments in one snap of the fingers, you can imagine how many Jhāna moments arise during a Samāpatti thought process.

Also there is Phala-samāpatti. A person cannot get into Magga. When a person wants to enjoy the bliss of emancipation, he wants to have the Phala thought moments arise again. He wants to have the Phala thought moments arise again because when Phala Cittas arise in his mind he is

Chapter Four

very peaceful. Phala Cittas take Nibbāna as object. Nibbāna is peace. When Citta takes Nibbāna as object, Citta is also peaceful. They enjoy this like they would enjoy a vacation. When you are tired of daily activities or work, then you want to take a vacation. These people, the Enlightened Persons, are always wearied with the conditioned phenomena, the five aggregates. To them these five aggregates appear as something loathsome, something to be wearied of. And so as an escape from the suffering of five aggregates, they enter into Phala-samāpatti. When they want to enter into Phala-samāpatti, they practise Vipassanā again. Then instead of Magga there arises Phala for many many moments. Here also one can be in Phala-samāpatti for as long as one wishes. If he is a human being, it can be for a maximum of seven days.

In the Samāpatti thought processes — that means the later sustained Jhāna thought processes and later sustained Phala thought processes — there is no fixed number of Jhāna and Phala Cittas arising. There can be billions and billions of Jhāna moments and Phala moments arising. This paragraph shows that there are some Cittas that arise many many times (see CMA, IV, §22, p.177-178).

Now let us find out the Javanas that arise only once, then two times, three times, four times, five times, six times, seven times and many times.

Javanas that arise only once — what are they? They are Rūpāvacara and Arūpāvacara Jhānas on first attainment. Abhiññā also arises once only. Magga arises only once. And then what else arises only once? There is one more. Look at the attainment of cessation. On emerging from the attainment of cessation Anāgāmī or Arahatta-phala appears for only one time. All these Javanas appear for one time only.

Chapter Four

What arises two times? Look at attainment of cessation. Fourth Arūpāvacara Jhānas arise twice in the attainment of cessation process. Is there only that? There can be two or three Phala moments, so Phala Javanas after Magga. For what kind of person do they arise twice? For the person of not so keen intellect they arise twice. For those who have keen intellect Phala will arise three times.

When do Javanas arise three times? Phala will arise three times after Magga moment for those of keen intellect. There are three moments of Kāmāvacara Kusala Javana preceding Magga moment for those of keen intellect. Also three moments of Kāmāvacara Kusala precede Phala-samāpatti and Jhāna-samāpatti for those of great intelligence. Three moments of Kāmāvacara Kiriya precede Appanā attainment of Arahants of great intellect.

When do Javanas arise four times? During twin miracle the reviewing Javanas (they are Kāmāvacara Javanas) will arise four times. There are four moments of Kāmāvacara Kusala Javana preceding Magga for those of average intelligence. Four moments of Kāmāvacara Javana precede the arising of Phala-samāpatti and Jhāna-samāpatti for those of average intelligence. Four moments of Kāmāvacara Kiriya precede Appanā attainment of Arahants of average intellect.

When do Javanas arise five times? Reviewing Javanas for similar occasions arise five times. Twin miracles are for Buddhas only. There are some occasions where Arahants also have to reflect very quickly. So disciples have reviewing Javanas that last for five moments. And also Kāmāvacara Javanas at the time of death, fainting, etc., arise five times.

When do Javanas arise six times? They may arise six times as regular Kāmāvacara Javanas.

Chapter Four

When do they arise seven times? They normally arise seven times as regular Kāmāvacara Javanas.

When do they arise many times? They arise many times as Jhāna and Phala Javanas in later sustained attainment or Samāpatti Vīthi.

Let's go through it again.

When do the Javanas arise one time? They arise one time as Rūpāvacara and Arūpāvacara Jhānas on first attainment, Magga Javanas, and Anāgāmī and Arahatta-phala on emerging from Nirodha-samāpatti.

When do they arise twice? They arise twice as fourth Arūpāvacara Jhāna in Nirodha-samāpatti process and Phala Javanas after Magga for person of not so keen intellect or average intellect.

When do the Javanas arise three times? They arise three times as Phala Javanas after Magga for those of keen intellect. There are three moments of Kāmāvacara Kusala Javana preceding Magga moment for those of keen intellect. Also three moments of Kāmāvacara Kusala precede Phala-samāpatti and Jhāna-samāpatti for those of great intelligence. Three moments of Kāmāvacara Kiriya precede Appanā attainment of Arahants of great intellect.

When do they arise four times? They arise four times as reviewing Javanas for the Buddhas at twin miracles and others. There are four moments of Kāmāvacara Kusala Javana preceding Magga for those of average intelligence. Four

Chapter Four

moments of Kāmāvacara Javana precede the arising of Phala-samāpatti and Jhāna-samāpatti for those of average intelligence. Four moments of Kāmāvacara Kiriya precede Appanā attainment of Arahants of average intellect.

When do the Javanas arise five times? They arise five times in reviewing for the disciples and also they arise five times as Kāmāvacara Javanas at death, fainting, etc.

When do the Javanas arise six or seven times? They arise six or seven times normally as regular Kāmāvacara Javanas.

When do they arise many times? They arise many times as Rūpāvacara, Arūpāvacara and Phala Javanas at sustained attainment or Samāpatti Vīthi.

Javanas can arise just once, two times, three times and so on. Whether they arise just once or two times they always experience or they always enjoy the taste of the object fully. Even though they only arise once, they can do their task properly. This is the procedure of Javana.

Now the summary —

“It should be known that limited javanas arise seven times, ...” (CMA, IV, §23, p.178)

‘Limited Javanas’ means Kāmāvacara Javanas.

“... the path and direct knowledge only once, the rest (sublime and supramundane) many times.” (CMA, IV, §23, p.178)

It is a real summary. It is too short. It is not complete. We have to understand one time, two times, three times and

Chapter Four

so on. I think it is not so difficult. Since we are doing Javanas, we only have to have in mind the Javana function.

Do you want to refresh your memory? Please think of the 121 types of consciousness and find out the Javanas. How many Javanas are there if we take Lokuttara as eight? There are 55. Those 55 are what? They are the 12 Akusala Cittas, Hasituppāda which is Kiriya. There are three Ahetuka Kiriya Cittas but the first two do not function as Javana. Then there are Kāmāvacara Kusala eight, Kāmāvacara Sahetuka Kiriya eight, Rūpāvacara Kusala five, Rūpāvacara Kiriya five, Arūpāvacara Kusala four, Arūpāvacara Kiriya four, Lokuttara eight. So all together there are 55 Javanas.

Let us consider Akusala Javanas; how many times can they arise? Can they arise one time? No. Two times — no. Three times — no. Four times — no. Akusala Javanas can arise five times, that is, if they happen to be in the death thought process. So the answer is yes. They can arise for six times. They can also arise for seven times.

What about Hasituppāda? It can arise only seven times.

What about Kāmāvacara Kusala? Can they arise one time? No. Two times? no. Three times? Yes. Four times? Yes. Five times? Yes. Six times? Yes. Seven times? Yes.

What about Kāmāvacara Mahākiriya? They may arise three times, four times, five times, or six or seven times ordinarily.

Rūpāvacara Javanas, can they arise one time? Yes. Can they arise two times? No. Can they arise seven times? No. Can

Chapter Four

they arise many times? Yes.

Rūpāvacara Kiriya is the same. They may arise one time or many times.

First Arūpāvacara arise one time at first attainment. Can they two times? No. Can they arise three times? No. Can they arise four times? No. Can they arise five times? No. What about six or seven times? No. Can they arise many times? Yes.

Second Arūpāvacara Jhāna can arise one time or many times.

Third Arūpāvacara Jhāna can arise one time or many times.

Fourth Arūpāvacara Jhāna, can it arise one time? Yes. Can it arise two times? Yes. In cessation thought process it can arise two times. Can it arise three times? No. Can it arise four times? No. Can it arise five times? No. Can it arise six times? No. Can it arise seven times? No. Can fourth Arūpāvacara Jhāna arise many times? Yes.

Arūpāvacara Kiriya Jhānas are the same.

Now let us examine Lokuttara Cittas. We will look upon them as only eight. First Magga Citta arises once only. Second Magga Citta arises once only. Third Magga Citta arises once only. Fourth Magga Citta arises once only. First Phala Citta arises two times, three times or many times only. Second Phala Citta arises two times, three times or many times. Third Phala Citta arises one time emerging from Nirodha-samāpatti,

Chapter Four

two times, three times or many times. Fourth Phala Citta arises one time emerging from Nirodha-samāpatti, two times, three times or many times in Phala-samāpatti.

Now you understand Javanas and how many times they arise, and also you can say in what kind of thought process they arise, and on what occasion they arise, and how many times. Now I think we understand almost all about Javanas. That is to say we understand the Javanas in different kinds of thought processes and how many times they arise and on what occasion.

Puggala-bheda

The next section is “Analysis by Way of Individuals” — “Puggala-bheda”. The Pāḷi word means division by individuals. There are twelve kinds of individuals. First I think we should be familiar with these twelve. Then we will find out what Cittas belong to which individuals.

First there is the division of individuals into Ahetuka, Dvīhetuka and Tīhetuka. Ahetuka individuals are those whose Paṭisandhi Citta belongs to Ahetuka Cittas. How many Cittas do the function of Paṭisandhi? 19 Cittas do the function of Paṭisandhi. Among them how many are Ahetuka? Two Santīraṇas accompanied by Upekkhā are Ahetuka. If a being is reborn in hell or reborn as an animal, his Paṭisandhi must be Akusala-vipāka. He is said to be an Ahetuka person or individual. And also a person may be reborn as a human being, but he may be born blind, deaf or so on. In that case his Paṭisandhi Citta is Ahetuka Kusala-vipāka. Since he is reborn a human being, he belongs to happy destination, happy existence, in Pāḷi called Sugati. The other person, who is reborn in hell or as an animal or as a ghost, is called a Duggati person. First there are these two kinds of persons born with Ahetuka Paṭisandhi Cittas.

Chapter Four

Then there are persons born with two-root Kāmāvacara Vipāka Cittas. They are called Dvihetuka. And there are beings who are reborn with three-root Kāmāvacara Vipāka Cittas, or Rūpāvacara Vipāka Cittas, or Arūpāvacara Vipāka Cittas. They are called three-root persons. Basically there are rootless persons, two-root persons and three-root persons.

Rootless person is of two kinds — one born in Duggati, four woeful states and one born as human being but born blind and so on. The first one is called Duggati Ahetuka person. The second one is called Sugati Ahetuka person. So we get two kinds of Ahetuka persons — Duggati Ahetuka and Sugati Ahetuka. Then what about Dvihetuka person — can there be Duggati and Sugati? No. If he is Dvihetuka he belongs to Sugati only. There is no Dvihetuka Paṭisandhi in four woeful states. Therefore, Dvihetuka only belongs to Sugati, happy destinations or happy existences.

What about Tihetuka or three-root beings? They belong only to Sugati. Three-root persons can be subdivided into how many? Let us see. There are three-root persons as Puthujjana, three-root persons as Magga persons, and three-root persons as Phala persons. Since there are four Maggas and four Phalas, we get eight of them. We add Puthujjana so we get nine persons. There are nine Tihetuka persons, one Dvihetuka person and two Ahetuka persons. Altogether there are twelve Puggalas, twelve individuals, twelve persons. Again twelve individuals are Duggati Ahetuka, Sugati Ahetuka, Dvihetuka — we don't have to say Sugati here because if it is Dvihetuka it is Sugati — and then there are Tihetuka Puthujjana, then Sotāpatti-magga person, Sotāpatti-phala person and so on. When we refer to them, we need not use the word 'Tihetuka'. That is understood because anyone who gets Magga and Phala is a Tihetuka person. With regard to eight Noble Persons we don't need to say Tihetuka, but they are Tihetuka persons. So there are nine Tihetuka persons, one Puthujjana and eight

Chapter Four

Noble Ones. There are nine Tihetuka persons, one Dvihetuka person and two Ahetuka persons. So altogether there are twelve Puggalas or individuals.

“Herein, to those with double-rooted and rootless (rebirth consciousness), ...” (CMA, IV, §24, p.179)

That means to those who are Dvihetuka and Ahetuka.

“... functional javanas and absorption javanas do not arise.” (CMA, IV, §24, p.179)

Functional Javanas mean Kiriya Javanas. Absorption Javanas mean Appanā Javanas. Do you remember Appanā Javanas? They are Rūpāvacara Jhānas, Arūpāvacara Jhānas and Lokuttara Cittas; these are called Appanā Javanas. How many of them are there? There are 26 Appanā Javanas. So to those who are Dvihetuka and Ahetuka — that means two kinds of Ahetuka and Dvihetuka — there are no functional Javanas and no Magga and Phala.

“Likewise, in a blissful plane, ...” (CMA, IV, §24, p.179)

Blissful plane means Sugati.

“Likewise, in a blissful plane, resultants accompanied by knowledge also do not arise.” (CMA, IV, §24, p.179)

“Resultants accompanied by knowledge” — four come from Kāmāvacara resultants, five from Rūpāvacara resultants and four from Arūpāvacara resultants and four Phala Cittas. In addition to those mentioned earlier these do not arise “in a blissful plane” — that means Sugati Ahetuka.

“But in a woeful plane great resultants disassociated from knowledge are not found.” (CMA, IV, §24, p.179)

Chapter Four

That means for a Duggati Ahetuka person no great resultants unassociated with knowledge occur. Actually for a person that is Duggati Ahetuka there are no Kāmāvacara Sahetuka Vipākas and also no Rūpāvacara, Arūpāvacara and Lokuttara. Again for those of two-root and Ahetuka Paṭisandhi what Cittas can they not experience? They cannot experience Kiriya Jāvanas and Appanā Jāvanas. "In a blissful plane" — that means Sugati Nāṇa-sampayutta Vipāka, four from Kāmāvacara Vipāka and then Rūpāvacara, Arūpāvacara Vipāka and Lokuttara, these do not arise. And to a Duggati Ahetuka even the four Nāṇa-vippayutta Vipāka do not arise.

I think I will stop here. Please read on and try and find out for yourself.

Twelve Individuals (5)

Today we will begin the study of the individuals. There are twelve kinds of individuals. First we will make ourselves familiar with twelve types of individuals or twelve types of Puggalas. Puggala is a Pāḷi word which means individual. There are twelve types of individuals and the first is Duggati Ahetuka. 'Duggati' means unhappy destination; that means the four woeful states. 'Ahetuka' here means those whose Paṭisandhi Citta, whose relinking Citta is Ahetuka. How many Ahetuka Cittas are there which function as Paṭisandhi, Bhavaṅga and Cuti? The two Upekkhā Santīraṇas have these functions. One is the resultant of Akusala and the other is the resultant of Kusala. So Duggati Ahetuka persons have Santīraṇa which is the resultant of Akusala as Paṭisandhi Citta. These beings are those born in hell, animal kingdom, in the realm of hungry ghosts, and in the realm of Asura ghosts. They are always Puthujjanas. 'Puthujjana' means ordinary persons or unenlightened beings. Usually we don't use the word 'Puthujjana' when we want to describe Duggati Ahetuka

Chapter Four

persons. Duggati Ahetuka person is always a Puthujjana. When we talk about what kind of person experiences what kind of Cittas we do not say, "Duggati Ahetuka Puthujjana". We say, "Duggati Ahetuka" and "Puthujjana" is understood.

The next person is Sugati Ahetuka. 'Sugati' means happy destiny. So 'Sugati' means human realm, Deva realms and Brahma realms. They are called Sugati, happy destinations. The Paṭisandhi Citta or relinking consciousness of Sugati Ahetuka person is also from the Ahetuka Cittas. It is the Ahetuka Citta or Upekkhā Santīraṇa which is the resultant of Kusala. Here also we just say, "Sugati Ahetuka" because if a person is Ahetuka, he is always a Puthujjana.

Then the third one is Dvīhetuka. 'Dvi' means two. So 'Dvīhetuka' means one whose Paṭisandhi Citta is accompanied by two roots. Those roots are Alobha and Adosa. Now there are six roots, three Akusala roots and three Kusala roots. 'Dvi' here means two from good roots, so Alobha and Adosa. Those whose Paṭisandhi is accompanied by Alobha and Adosa only are called Dvīhetuka persons. If he is Dvīhetuka person, he is definitely of Sugati and also he is definitely a Puthujjana. So when we just say, "Dvīhetuka person", we mean he belongs to Sugati and he is a Puthujjana.

The next one is Tīhetuka Puthujjana. Here we need to say, "Tīhetuka Puthujjana", not just Tīhetuka because there are Tīhetuka Puthujjanas and Tīhetuka Noble Persons, Ariyas. So we need to say, "Tīhetuka Puthujjana". If he is a Tīhetuka Puthujjana, he is already in Sugati. There is no need to say, "Sugati Tīhetuka Puthujjana". 'Tīhetuka' means those whose Paṭisandhi are accompanied by three roots. Those three roots are Alobha, Adosa and Amoha.

Then the next person is Sotāpanna. When we say,

Chapter Four

“Sotāpanna”, we don't need to say, “Sugati Tihetuka” because only Tihetuka persons can become Sotāpannas. ‘Sotāpanna’ means a person from the moment of Sotāpatti-phala immediately after a moment of Sotāpatti-magga. At the moment of Sotāpatti-magga he is called Maggaṭṭha. He is called a Maggaṭṭha person. But from the moment of Phala until he reaches the next Magga, he is called a Phalaṭṭha person. Also he is called Sotāpanna. At later stages of enlightenment the Phalaṭṭha person is called Sakadāgāmī, Anāgāmī and Arahant. ‘Sotāpanna’ means a person from the moment of Phala following Sotāpatti-magga until he reaches the next higher stage.

The next person is Sakadāgāmī. You already know who Sakadāgāmī is. We don't say, “Sugati Tihetuka” because they always are Sugati Tihetuka.

And the next person is Anāgāmī. It is the same. He is an Anāgāmī from first Anāgāmī-phala until he reaches the next higher stage.

Then the last one is Arahant. Arahant always belongs to Sugati and he always has three roots accompanying his Paṭisandhi Citta. Arahant is a person from the first moment of Arahatta-phala until his death.

Now we will try to find out how many Cittas will arise in these individuals, these types of individuals. Now Duggati Ahetuka, those born in hell and so on, they cannot have Kiriya Javanas. First, let us say, they cannot have Appanā Javanas. Do you know the Appanā Javanas? They are Rūpāvacara Kusala and Kiriya, Arūpāvacara Kusala and Kiriya and Lokuttara. We will take Lokuttara Cittas as eight. They are called Appanā Javanas. These persons cannot have Appanā Javanas because they are born as Ahetuka; they are born with

Chapter Four

Paṭisandhi Citta which is not accompanied by any of the Hetus. So those that are born as Duggati Ahetuka and actually also those born as Sugati Ahetuka cannot have Appanā Jāvanas in that life. That means they cannot get Jhānas; they cannot get enlightenment in that life because the resultant consciousness which functions as the relinking consciousness for them is actually an obstacle to reaching Appanā Jāvanas, an obstacle to reaching Jhānas and enlightenment. Since they do not have Appanā Jāvanas, they do not have Kiriya Jāvanas. Kiriya Jāvanas are only experienced by Arahants. Since they cannot have Appanā Jāvanas, they cannot become Sotāpannas, Sakadāgāmīs, Anāgāmīs and Arahants. So they cannot have Kiriya Jāvanas. They also cannot have Ñāṇa-sampayutta Vipāka. Now Ñāṇa-sampayutta Vipāka include four from Kāmāvacara Vipāka, five from Rūpāvacara Vipāka, four from Arūpāvacara Vipāka and also Phalas, but Phalas are already taken by Kiriya Jāvanas and Appanā Jāvanas — so Duggati Ahetuka individuals cannot have Ñāṇa-sampayutta Vipāka. Also they cannot have Ñāṇa-vippayutta Mahāvipāka. You know Mahāvipāka. Which are the Mahāvipāka? They are the eight Sahetuka Kāmāvacara Vipāka. The Kusalas are called Mahākusala; the Vipākas are called Mahāvipāka and the Kiriyaas are called Mahākiriya. So they cannot have Ñāṇa-vippayutta Vipāka also. That means they cannot have any of the Mahāvipākas. In Duggati Ahetuka how many Cittas can arise in them? How many Cittas can be experienced by them? What Kiriya Jāvanas will not arise for Duggati Ahetuka individuals? The following Cittas will not arise for them: Hasituppāda, Kāmāvacara Mahākiriya eight, Rūpāvacara Kiriya five, Arūpāvacara Kiriya four. For Duggati individuals the Appanā Jāvanas — Rūpāvacara Kusala five, Arūpāvacara Kusala four and Magga and Phala eight — do not arise. Ñāṇasampayutta Vipākas four and then Ñāṇavippayutta Vipāka four also do not arise. How many Cittas remain? 37 Cittas remain — Twelve Akusalas, 17 Ahetukas and eight Kāmāvacara Kusalas. So they experience only 37 types of consciousness or only 37 types of consciousness can arise in their minds. This is for Duggati Ahetuka person, those reborn in hell, hungry ghosts, animals and Asura ghosts.

Chapter Four

Next Sugati Ahetuka again cannot have Kiriya Javanas simply because they are not Arahants. They cannot get Appanā Javanas because their Paṭisandhi Citta is such that they cannot get Appanā Javanas in that life. They cannot have Ñāṇa-sampayutta Vipākas also because they are born as Ahetukas. What Cittas does a Sugati Ahetuka not experience? The Sugati Ahetuka individual does not experience Hasituppāda, Kiriya Javanas — Kāmāvacara Mahākiriya eight, Rūpāvacara Kiriya five, Arūpāvacara Kiriya four, Appanā Javanas — Rūpāvacara Kusala five, Arūpāvacara Kusala four and all Lokuttara. A Sugati Ahetuka individual also does not experience Ñāṇa-sampayutta Vipāka, so four from Sahetuka Kāmāvacara Vipāka. So how many are left? 37 plus 4 (four Ñāṇa-vippayutta Sahetuka Vipāka Cittas) equals 41. Only 41 types of consciousness arise in the minds of Sugati Ahetuka individuals. Sugati Ahetuka individuals are those human beings who are born blind, deaf and so on. Some kinds of Petas or ghosts are also Sugati Ahetuka. We will study about them in the fifth chapter. So for Sugati Ahetuka individuals there are only 41 types of consciousness.

The the next one is Dvihetuka, those who are born with two roots as a human being or as a Deva. They are Sugati. They cannot have Kiriya Javanas. They cannot have Appanā Javanas. They cannot have Ñāṇa-sampayutta Vipākas. They also have how many types of consciousness? They have 41 types of consciousness. So Sugati Ahetuka and Dvihetuka persons have the same number of or types of consciousness, 41.

Next is the Tihetuka Puthujjana. Tihetuka Puthujjana cannot have Mahākiriya Javanas — Kāmāvacara Mahākiriya eight, Rūpāvacara Kiriya five, Arūpāvacara Kiriya four and then all Lokuttara Cittas and Hasituppāda. So how many Cittas can they have? They can have Akusala twelve, Ahetuka 17, Kāmāvacara Kusala eight, Kāmāvacara Sahetuka Vipāka eight,

Chapter Four

Rūpāvacara Kusala five, Arūpāvacara Kusala four, Rūpāvacara Vipāka five, Arūpāvacara Vipāka four. How many are there? There are 63. Altogether there are 63. We will come to that later. In the *Manual* it may be different. You get 63 because here 'Tihetuka Puthujjana' means Tihetuka Puthujjana in Kāmāvacara, Rūpāvacara and Arūpāvacara realms. If we mean only for those who are born in Kāmāvacara realm, there will be only 54. Here we are taking all Tihetuka Puthujjanas. 54 is only for Kāmāvacara Tihetuka individuals. There are no Kiriya Javanas. They are already taken out. We have to take out Vipāka. Similarly if they are born in Rūpāvacara or Arūpāvacara, we take out Kāmāvacara Sahetuka Vipāka. So if we say, "Tihetuka Puthujjana", we mean all. For Kāmāvacara Tihetuka we take out the five Rūpāvacara Vipāka and the four Arūpāvacara Vipāka and we get 54. If we take all Tihetuka Puthujjanas, we get 63.

Then Sotāpannas — here again we will take Sotāpannas as all, that is, all kinds of Sotāpannas — Kāmāvacara, Rūpāvacara and Arūpāvacara. For Sotāpannas Diṭṭhigata-sampayutta Javanas are eliminated. Sotāpannas have eradicated Diṭṭhi and Vicikicchā. So four kinds of consciousness accompanied by wrong view and Vicikicchā — five from Akusala Cittas they do not have. Since they are not Arahants, they do not have the Kiriya Javanas — so Hasituppāda, Kāmāvacara Mahākiriya, Rūpāvacara Kiriya and Arūpāvacara Kiriya. And then since they are Phala persons, they do not have Magga Cittas, no Magga Cittas at all. And then the three upper Phala Cittas — Sotāpannas do not have Sakadāgāmī-phala, Anāgāmī-phala and Arahatta-phala simply because they have not attained them yet. So we get seven from Akusala, 17 from Ahetuka, then Kāmāvacara Kusala eight, Kāmāvacara Sahetuka Vipāka eight, Rūpāvacara Kusala five, Rūpāvacara Vipāka five, Arūpāvacara Kusala four, Arūpāvacara Vipāka four and then Sotāpatti-phala — let's take that as one. So altogether there are 59. Please be reminded that we take Lokuttara as eight. That is for Sotāpatti-phalaṭṭha.

Chapter Four

If you know consciousness for Sotāpatti-phalaṭṭha, you know consciousness for Sakadāgāmī-phalaṭṭha because Sakadāgāmī-magga person does not eradicate any more Akusalas or any more Kilesas. So they have the same number and the same types of consciousness as Sotāpatti-phalaṭṭha individuals have. So for them also there are 59 Cittas — seven from Akusala, 17 from Ahetuka, Kāmāvacara Kusala and Sahetuka Vipāka, Rūpāvacara Kusala and Vipāka, Arūpāvacara Kusala and Vipāka, and here for them Sakadāgāmī-phala. They do not have Maggas. There is no Sotāpatti-phala, no Anāgāmī-phala and no Arahatta-phala. When a person reaches a higher stage, the lower stages of consciousness automatically vanish for them; therefore, Sakadāgāmīs do not have Sotāpatti-phala. Since they have not attained higher stages, they do not have Anāgāmī and Arahatta-phalas. They can only have Sakadāgāmī-phala.

Then Anāgāmī — What does an Anāgāmī eradicate? An Anāgāmī eradicates Dosa; the two Dosamūla Cittas are eradicated totally. Also what is called Kāmarāga, desire for sense-objects is eliminated. Although they have eradicated desire for sense-objects, they still have desire for Rūpāvacara and Arūpāvacara realms. So they still have Lobha; they have not eradicated Lobha altogether, but they have eradicated Dosa altogether. So we subtract two more from the Akusala. So four Diṭṭhigata-vippayutta Cittas and the last one that accompanied by Uddhacca remain, only five remain. They still have 17 from Ahetuka, Kāmāvacara Kusala and Sahetuka Vipāka, Rūpāvacara Kusala and Vipāka and Arūpāvacara Kusala and Vipāka and then Anāgāmī-phala. There is no Sotāpatti-phala, no Sakadāgāmī-phala because they have passed those attainments and no Arahatta-phala because they have not attained it yet. So how many Cittas may they experience? 59 minus 2 equals 57. 57 Cittas may be experienced by Anāgāmī-phala person.

Chapter Four

The last one is Arahants. Arahants do not have Kusala Jāvanas and they do not have Akusala Jāvanas. How many from Ahetuka? They may experience all 18 Ahetuka Cittas. And then Kāmāvacara Kusala eight do not arise, so we have Kāmāvacara Sahetuka Vipāka eight and Kāmāvacara Mahākiriya eight. Then Rūpāvacara Kusala five do not arise. So we have Rūpāvacara Vipāka five and Rūpāvacara Kiriya five. Similarly we have Arūpāvacara Vipāka four and Arūpāvacara Kiriya four and then the last one Arahatta-phala. So there are no Sotāpatti-phala, no Sakadāgāmī-phala and no Anāgāmī-phala and no Magga. So how many Cittas are there? There are 53 because they can have Hasituppāda, but they do not have any of the Akusala. So we get 18 Ahetuka Cittas, eight Kāmāvacara Mahāvīpāka, eight Kāmāvacara Mahākiriya, five Rūpāvacara Vipāka, five Rūpāvacara Kiriya, four Arūpāvacara Vipāka, four Arūpāvacara Kiriya and then last Arahatta-phala one. So we get 53 types of consciousness experienced by Arahants.

Now we must understand that not all these types of consciousness are experienced by a particular Arahant or a particular person. If the Arahant does not have Jhāna, he will not experience Rūpāvacara Kiriya and Arūpāvacara Kiriya. Arahants may or may not have Jhānas. This is very simple. If you want to go on, there are more complicated ones.

All Maggaṭṭha individuals have only one Citta. That is very easy. Maggaṭṭha person means the person at the moment of Magga Citta. There is only one Citta for such a person. For Sotāpatti-maggaṭṭha there is only one Citta which is Sotāpatti-magga Citta. Sakadāgāmī-maggaṭṭha person has Sakadāgāmī-magga Citta. For Anāgāmī-magga person there is Anāgāmī-magga Citta. For Arahatta-magga person there is Arahatta-magga Citta. We have only one Citta for each Noble Person.

Now once again, the first one, Duggati Ahetuka, how

Chapter Four

many Cittas can arise for that individual? 37 Cittas can arise for Duggati Ahetuka. Sugati Ahetuka individual has how many Cittas? 41 Cittas may arise in Sugati Ahetuka. How many Cittas may arise in Dvihetuka individual? 41 Cittas may arise in Dvihetuka individual. How many Cittas may arise in Tihetuka Puthujjana? 63 Cittas may arise in Tihetuka Puthujjana. How many Cittas may arise in a Sotāpanna? 59 Cittas may arise in a Sotāpanna. How many arise for a Sakadāgāmī? 59 Cittas may arise for a Sakadāgāmī. How many arise in an Anāgāmī? 57 may arise in an Anāgāmī. How many arise in an Arahant? 53 Cittas may arise in an Arahant.

Please open the CMA on page 179 — “Guide to §24”:

“Those beings for whom the functions of rebirth, bhavaṅga and death are performed by either of the two types of investigating consciousness accompanied by equanimity have a rootless (ahetuka) rebirth consciousness. Those for whom these functions are performed by one of the great resultants disassociated from knowledge (Ñānavippayutta) have a double-rooted (Dvihetuka) rebirth consciousness, the root of non-delusion or wisdom being absent.” (CMA, IV, Guide to §24, p.179)

That means only Alobha and Adosa are present; there is no Amoha.

“In such beings the functional javanas (Kiriya Javanas), which are exclusive to Arahants, cannot arise, nor can such beings attain absorption either by way of jhānas or the path.” (CMA, IV, Guide to §24, p.179)

These persons cannot get Jhānas or enlightenment.

“Moreover, the only cittas that can perform the role of registration (Tadārammaṇa) for these beings are the three types of rootless investigating consciousness.”⁷ (CMA, IV, Guide to

7 CMA, Second Edition, 1999: “Moreover, for beings in the woeful plane, the only Cittas

Chapter Four

§24, p.179)

Now I want you to consider whether that is correct or not. "The only Cittas that can perform the role of registration for these beings are the three types of rootless investigating consciousness." That means three Santīraṇas. Is that correct? First we must understand what is meant by "for these beings". Is it both Ahetuka and Dvīhetuka or only Ahetuka? This paragraph deals with both Ahetuka and Dvīhetuka persons. So when he says, "for these beings", we must take it as both Ahetuka and Dvīhetuka. If it is so, it is not correct. Dvīhetuka persons may have four Sahetuka Kāmāvacara Vipākas unassociated with knowledge.

In the next paragraph the last three lines —

"In a woeful plane, where the rebirth consciousness is invariably rootless, even two-rooted great resultants do not perform the role of registration; ..." (CMA, IV, Guide to §24, p.179)

That is correct.

"... only the rootless resultants can arise in this role."
(CMA, IV, Guide to §24, p.179)

There is a contradiction here. I think the first one beginning with "Moreover, the only Cittas ..." is not correct.

So for Duggati Ahetuka person only Santīraṇa can perform the function of Tadārammaṇa. For Sugati Ahetuka persons Sahetuka Kāmāvacara Vipāka unassociated with knowledge can perform Tadārammaṇa function as well as the Santīraṇas. For Dvīhetuka persons it is the same as for Sugati Ahetuka persons.

Then Supramundane Jāvanas —

that can perform the role of registration are the three types of rootless investigating consciousness."

Chapter Four

“But the supramundane javanas are experienced only by noble ones according to their respective capacities.” (CMA, IV, §25, p.180)

“Respectively” (or respective) means Sotāpatti-phala is experienced by Sotāpanna only; Sakadāgāmī-phala is experienced by Sakadāgāmī only and so on. So Sotāpanna cannot experience Sakadāgāmī-phala, Anāgāmī-phala and Arahatta-phala.

Now in this section there are two terms you have to be familiar with — Sekkha and Asekkha. In section §25, page 180 of the CMA —

“Amongst those with triple-rooted (rebirth consciousness), to Arahants, no wholesome or unwholesome javanas arise. Similarly, to trainees and worldlings, ...” (CMA, IV, §25, p.180)

Now Trainees — the Pāḷi word for Trainees is Sekkha. You have the word on page 179 of the CMA “Tathā sekkhaputhujjanānaṃ”. Sekkha is spelled S E K K H A. Sometimes it is spelled with only one K. So it can be Sekha or Sekkha. ‘Sekkha’ means those who are still training, those whose training has not yet reached completion. Such persons are called Sekha or Sekkha. ‘Training’ means training as Magga and Phala. So Puthujjana has nothing to do with it. Sekkhas are those who have reached enlightenment but have not yet become Arahants. If we take Noble Persons or Enlightened Persons to be eight in number, then seven are Sekkhas — Sotāpatti-maggaṭṭha, Sotāpatti-phalaṭṭha and so on through Arahatta-maggaṭṭha. These seven persons are called Sekha or Sekkha because their training has not yet come to completion. They are still training. If they are called Trainees, what do we call Puthujjanas? It is a technical term.

An Arahant is called Asekha. On page 180 of the CMA, in the Pāḷi verse there is the word “Asekkhānaṃ” (see CMA, IV, §26, p.180). ‘Asekha’ means Non-sekha here. Also sometimes one K

Chapter Four

can be dropped, so it may be either Asekha or Asekkha. They are called those beyond training, those who have completed training. That means their training has come to completion, they are those who do not have any more training to undergo. That means those who have reached the highest stage of enlightenment — Arahants. So Arahants are called Asekha or Asekkha.

Please note these two because when you read translations of the discourses you will find these two terms. You should understand what is meant by Trainees and what is meant by Non-trainees. If you do not know Abhidhamma, you do not know these terms and if you do not understand clearly, then sometimes you may have wrong understanding of the discourse. 'Sekha' means those who are still training and they are the lower seven Noble Persons. 'Asekha' means those who are not in training — that means those who have completed the training and they are the Arahatta-phalaṭṭha or Arahants.

Then section §26 of the CMA —

“According to circumstances, it is said, those beyond training experience 44 classes of consciousness, ...” (CMA, IV, §26, p.180)

Now in our reckoning how many were there? 53. So in this verse 44 means for those who are in Kāmāvacara sphere. For all Arahants in general we still have 53. '44' means 53 minus nine. Which are the nine? They are Rūpāvacara Vipāka five and Arūpāvacara Vipāka four.

And Trainees may experience 56 Cittas. Those you have to add up. You have to take out nine and add one, one, one, so altogether you have 56 for Trainees. Now Trainees are taken altogether — Sotāpannas, Sakadāgāmīs and Anāgāmīs.

And the rest may experience 54 Cittas. 'The rest'

Chapter Four

means what? It means Puthujjanas. So they have 54. The details are given in the explanation in the "Guide to §26". On page 181 of the CMA just above the heading "Analysis by way of Planes" there is a paragraph beginning with "These figures are for those in the sense-sphere plane". These are for sense-sphere plane only. If we take for those of all planes, we have to add in Rūpāvacara Vipāka and Arūpāvacara Vipāka. And then there is a table on page 182 of the CMA (see CMA, IV, Table 4.5, p.182).

Now this is just plain understanding of what we find in the *Manual*, but we have to understand Puthujjanas, Sotāpannas and so on who are born in Kāmāvacara plane, who are born in Rūpāvacara plane and who are born in Arūpāvacara plane. Tihetuka Puthujjana can be Kāmāvacara Tihetuka Puthujjana, Rūpāvacara Tihetuka Puthujjana, Arūpāvacara Tihetuka Puthujjana. Also there are Kāmāvacara Sotāpanna, Rūpāvacara Sotāpanna and Arūpāvacara Sotāpanna. The same is true for Sakadāgāmīs, Anāgāmīs and Arahants.

As though it were not enough, we have to answer more. That means a Puthujjana may get Jhānas or he may not get Jhānas. There are Puthujjanas with Jhānas and without Jhānas, Sotāpannas with Jhānas and without Jhānas, Sakadāgāmīs, Anāgāmīs and Arahants with Jhānas and without Jhānas. So we have Kāmāvacara Tihetuka with Jhāna. First we should say Kāmāvacara Tihetuka Puthujjana without Jhāna and then Kāmāvacara Tihetuka Puthujjana with Jhāna, Rūpāvacara Tihetuka Puthujjana with Jhāna only, Arūpāvacara Tihetuka person with Jhāna only. Then there is Kāmāvacara Sotāpanna with or without Jhāna, Rūpāvacara Sotāpanna with Jhāna only. And then there are Kāmāvacara Sakadāgāmīs, Anāgāmīs and Arahants with or without Jhānas. There are many ways to study the different individuals in detail. The ones we have already done are for individuals in general, for Tihetuka Puthujjanas of all realms, for Sotāpannas of all

Chapter Four

realms and so on.

Suppose we try to find out Tihetuka Kāmāvacara Puthujjana with Jhāna and without Jhāna. If he is without Jhāna, then we will have to take out the Jhāna consciousness. So there are how many here? There are 63. So you take out Jhāna consciousness and since they are from Kāmāvacara, we also take out Rūpāvacara Vipāka and Arūpāvacara Vipāka Cittas. So the number goes down.

Now the chart on page 182 of the CMA does not differentiate between those with Jhāna and those without Jhāna (see CMA, IV, Table 4.5, p.182). So we can assume that they are for those with Jhāna or just for those in general. So if you look at the chart (see CMA, IV, Table 4.5, p.182) — first for woeful rootless rebirth-consciousness, that means Duggati Ahetuka, and then sense-sphere plane — we get 12 unwholesome, 17 rootless, 8 wholesome. There are altogether 37 Cittas.

Then there is blissful rootless rebirth-consciousness, Sugati Ahetuka. In this individual 41 Cittas may arise. And for the two-root rebirth-consciousness, Dvihetuka, we get the same number of Cittas, which is the same as above, 41.

For three-root worldling 54 Cittas may arise, that is for those who have Jhānas. If for those who are without Jhānas, we must subtract nine so then it is 45 Cittas that may arise.

Then for the Stream-enterer, Sotāpanna, 50 Cittas may arise. If he doesn't get Jhāna, then we subtract nine, so 41 Cittas may arise. And Sakadāgāmī is the same. For the Anāgāmī with Jhāna 48 Cittas may arise. In the Anāgāmī without Jhāna 39 Cittas may arise, that is, 48 minus nine. 44 Cittas may arise in Arahants. If they don't get Jhānas, we

Chapter Four

subtract nine from 44, so 35 Cittas may arise for them. You must understand this. So Tihetuka, three-root worldling, Tihetuka with Jhāna and without Jhāna must be understood. The same is true for Sotāpanna, Sakadāgāmī, Anāgāmī and Arahant — must be understood as with Jhānas and without Jhānas. The numbers given in the chart (see CMA, IV, Table 4.5, p.182) are for those with Jhānas. So if you want to know for those without Jhānas, you subtract nine Cittas — Rūpāvacara Kusala and Arūpāvacara Kusala, and for Arahants Rūpāvacara Kiriya and Arūpāvacara Kiriya. So we get 45, 41, 41, 39, and 35.

With regard to fine-material plane and immaterial plane there is only one, those with Jhānas. None are without Jhānas there.

If you have time, I think you should become familiar with those different individuals, for example, Kāmāvacara Tihetuka without Jhāna, Kāmāvacara Tihetuka with Jhāna, Kāmāvacara Sotāpanna with Jhāna and without Jhāna and so on.

Next we go to the last section. It is called “Bhūmi-bheda”, “Analysis by Way of Planes” (see CMA, IV, §27, p.181). It is strange that we have not yet studied the 31 planes of existence. The author is giving us which types of consciousness arise in which plane.

“In the sense-sphere plane all these foregoing cognitive processes occur according to circumstances.” (CMA, IV, §27, p.181)

That means for Kāmāvacara realms all Vīthi Cittas arise. So for Kāmāvacara realm how many Cittas are there? Now here we must understand the *Manual* is saying ‘Vīthi Cittas’. That means there are no Vīthimutta Cittas. So if we find out how many Vīthi Cittas can arise in Kāmāvacara realm we say 80. If we say how many Cittas in general can arise in

Chapter Four

Kāmāvacara realm, Vīthimutta Cittas are included. We will still get the same answer, 80 Cittas. Vīthimutta means those Cittas that function as Paṭisandhi, Bhavaṅga and Cuti. In the Kāmāvacara realm the Vīthimutta Cittas perform other functions such as Tadārammaṇa. Therefore, they have already been accounted for. Do you understand? There are 80 types of consciousness in general that may arise in Kāmāvacara and there are also 80 types of consciousness that may arise as Vīthi Cittas in Kāmāvacara.

In the Rūpāvacara and Arūpāvacara there will be difference between the number of Cittas in general that may arise and the number of Vīthi Cittas that may arise. That is because the Cittas in those realms that perform the functions of Paṭisandhi, Bhavaṅga and Cuti perform only those functions and they are always process-free. They always function as Vīthimutta Cittas. In Rūpāvacara the five Rūpāvacara Vipāka Cittas perform these functions and in the Arūpāvacara the four Arūpāvacara Vipāka Cittas perform these functions.

Cittas that function as Paṭisandhi, Bhavaṅga and Cuti do not arise through any door. They are door-free. So they are called 'Vīthimutta', free from Vīthi, out of Vīthi. When we say Vīthi Citta, it means one thing. When we say Vīthimutta Citta, we mean another thing, a different thing. Only Vīthi Cittas are mentioned in this section of the *Manual* (see CMA, IV, §27-§29, p.181-183). According to this *Manual*, in the sense-sphere plane (Kāmāvacara plane) "all these foregoing cognitive processes occur according to circumstances." Later on he will say 80 (Cittas may arise). In section §29 of the CMA,

"In the sense-sphere plane, according to circumstances, 80 kinds of process consciousness are found, ..." (CMA, IV, §29, p.183)

'Process consciousness' means the Vīthi Cittas. There are 80 types of process consciousness which may arise in Kāmāvacara.

Chapter Four

“In the fine-material sphere plane ...” (CMA, IV, §27, p.181)

That means Rūpāvacara.

“... (all occur) with the exception of javanas connected with aversion and registration moments.” (CMA, IV, §27, p.181)

Now Dosa is the direct opposite of Jhānas. When there is Dosa, Jhānas cannot arise. The Brahmas are those who gain Jhāna and then are reborn as Brahmas. So for them although they have not eradicated Dosa altogether, as happens when Magga arises, but by way of the planes where they exist these two Cittas are suppressed. These two Cittas do not arise in Brahmas. If you go back to the third chapter, you will find that in the section on Vatthu, in the section on bases. So in the fine-material or Rūpāvacara planes the Javanas connected with aversion do not arise, that is, the two Dosamūla Cittas, and the registration moments do not arise.

The Tadārammaṇa arise only in what? They arise after Kāmāvacara Javanas, to Kāmāvacara beings and then? They only arise when taking Kāmāvacara objects. There are three conditions. Do you remember? Go back in the *Manual*, “Tadārammaṇa-niyama” (see CMA, IV, §20, p.175),

“Registration occurs, they say, in connection with clear and very great objects when there is certainty as regards sense-sphere javanas, beings, and objects.” (CMA, IV, §20, p.175)

Registration, Tadārammaṇa arises only after Kāmāvacara Cittas. And then Tadārammaṇa arise only for “sense-sphere beings” — only to Kāmāvacara beings, and they arise taking “sense-sphere object” only, that is, taking Kāmāvacara objects. So only when these three conditions are met can Tadārammaṇa Cittas arise. But here we are dealing with Rūpāvacara realm, so Tadārammaṇa cannot arise. So for Kāmāvacara realm there are 80 Vīthi Cittas; but how many Cittas in all? There are still 80 Cittas because those Cittas

Chapter Four

performing the functions of Paṭisandhi, Bhavaṅga and Cuti (door-freed processes) have already been counted as they also may perform other functions such as Tadārammaṇa.

“In the immaterial-sphere plane (all occur) with the (further) exception of the first path, ...” (CMA, IV, §27, p.182)

Now if you remember the last section in the third chapter, Sotāpatti-magga cannot arise in the Arūpāvacara realm, because Sotāpatti-magga can be attained only through voice from others, only through getting instructions from others. Arūpāvacara Brahmas have no ears to hear the instructions. So there can be no Sotāpatti-magga Citta in the Arūpāvacara realm.

And then,

“... fine-material-sphere consciousness, ...” (CMA, IV, §27, p.182)

Rūpāvacara consciousness you cannot get in Arūpāvacara realm. They are lower Cittas, so they disappear.

And,

“... smiling consciousness, ...” (CMA, IV, §27, p.182)

It cannot arise because they do not have bodies. Therefore, they cannot smile.

“... and the lower immaterial classes of consciousness.” (CMA, IV, §27, p.182)

That means when you get to the second Arūpāvacara realm, you do not have first Arūpāvacara Citta; and when you get to the third, you do not experience the first and second. In the fourth you do not experience the first, second and third Arūpāvacara Cittas because they are lower Cittas and they just disappear. When you reach the higher position, then the former position is not for you. In the immaterial sphere there

Chapter Four

is no first Path, Sotāpatti-magga, no Rūpāvacara Cittas, no Hasituppāda and for each Arūpāvacara realm there are no Cittas from a lower Arūpāvacara realm.

“In all planes, to those who are devoid of particular sense organs, cognitive processes ...” (CMA, IV, §28, p.183)

That means consciousness pertaining to cognitive processes.

“... connected with the corresponding doors do not arise.” (CMA, IV, §28, p.183)

That means if a person is devoid of eyes, there can be no corresponding consciousness, so no seeing consciousness and so on. In the Rūpāvacara realm what bases are missing? The bases of nose, tongue and body are missing. For Rūpāvacara realm nose-consciousness, tongue-consciousness, and body-consciousness do not arise. Also in Kāmāvacara realm if a person is born blind, then he cannot have seeing consciousness and so on.

“To the non-percipient beings ...” (CMA, IV, §28, p.183)

That means the mindless beings.

“... there is absolutely no cognitive process whatsoever.” (CMA, IV, §28, p.183)

For mindless beings there is no mind at all, no Cittas, no Cetasikas.

The summary is that for sense-sphere plane there are 80, and for Rūpāvacara plane there are 64, and for Arūpāvacara plane there are 42 (see CMA, IV, §29, p.183).

Chapter Four

Now can you find out the 64 for Rūpāvacara? Finding 80 in Kāmāvacara now is easy. What are the 64? How many come from Akusala? Ten come from Akusala. How many come from Ahetuka? You take out six, so there are twelve from Ahetuka. How many are from Kāmāvacara Sobhana? Kāmāvacara Kusala eight and Kāmāvacara Kiriya eight are from Kāmāvacara Sobhana. And then from Mahaggata and Lokuttara there are Rūpāvacara Kusala and Kiriya and Arūpāvacara Kusala and Kiriya and eight Lokuttara Cittas. We get 64 Cittas that may arise as Vīthi Cittas. But if we say how Cittas in general may arise, we must add Rūpāvacara Vipāka five, the five Vīthimutta Cittas. So 64 plus five is 69.

For the Arūpāvacara realm there are 42. What are the 42? There are ten from Akusala, and then one from Ahetuka. Which one? Manodvārāvajjana is the only one from Ahetuka. Then there are Kāmāvacara Mahākusala eight, Kāmāvacara Mahākiriya eight and no Rūpāvacara. There are Arūpāvacara Kusala four and Arūpāvacara Kiriya four and Lokuttara seven without Sotāpatti-magga. So there are 42. These 42 are the same as the 42 mentioned in chapter three, last section. If we say just Cittas, we must add four Arūpāvacara Vipākas. In that case 46 Cittas may arise.

This is something like a trap. Sometimes we ask how many Cittas can arise and then if you are not careful you say 42 or 64 and you are wrong. If we say how many Vīthi Cittas arise in Rūpāvacara or Arūpāvacara plane, you mention only the Vīthi Cittas, no Vīthimutta Cittas. If we say how many Cittas are there, then we must include Vīthimutta Cittas. How many Vīthimutta Cittas are there? Actually there are nine, Rūpāvacara Vipāka five and Arūpāvacara Vipāka four. Kāmāvacara Mahāvīpāka eight when they are functioning as Bhavaṅga, Paṭisandhī and Cuti are also Vīthi-free. But they have another function. What is that function? It is the function of Tadārammaṇa. When they are performing Tadārammaṇa function, they are not Vīthi-free. Therefore, you do not take

Chapter Four

out eight Kāmāvacara Mahāvipākas. Eight Kāmāvacara Mahāvipākas can be Vīthi-free sometimes and sometimes they are within Vīthi. But five Rūpāvacara Vipākas and four Arūpāvacara Vipākas are always Vīthi-free. They only have three functions — Paṭisandhi, Bhavaṅga and Cuti. The eight Sahetuka Kāmāvacara Vipākas have four functions — Paṭisandhi, Bhavaṅga, Cuti and Tadārammaṇa. Again when they are functioning as Tadārammaṇa, they are not Vīthi-free, they are within Vīthi, but when they are functioning as Paṭisandhi, Bhavaṅga and Cuti, they are Vīthi-free. Since generally they are within Vīthi, also we do not take them out when we say Vīthimutta.

The same is true for the two Ahetuka Upekkhā Santīraṇa Cittas. They function both in the Vīthimutta process and the Vīthi process. In the Vīthi process they function as either Santīraṇa or as Tadārammaṇa. In Vīthimutta process they function as Paṭisandhi, Bhavaṅga or Cuti.

So again for Kāmāvacara realm how many Cittas do we have? There are 80. How many Vīthi Cittas are there? There are 80. For Rūpāvacara realm how many Cittas are there? There are 64 plus five, so 69 Cittas. How many Vīthi Cittas are there? There are 64 Vīthi Cittas. For Arūpāvacara realm how many Cittas are there? There are 46 — 42 plus four. How many Vīthi Cittas are there? There are 42.

Now the conclusion —

“Thus the cognitive process connected with the six doors according to circumstances continues on uninterrupted as long as life lasts, ...” (CMA, IV, §30, p.184)

These thought processes (Vīthis) go on and on as long as life lasts, that is, for this one life. Actually they continue to arise and disappear for the next life also.

Chapter Four

“... intercepted by the life-continuum.” (CMA, IV, §30, p.184)

Vīthis do not follow another Vīthi. There must always be moments of Bhavaṅga between one thought process and another, between one Vīthi and another. So, for example, hearing thought process cannot immediately follow seeing thought process. First there must be seeing thought process. Then there must be Bhavaṅga moments intervening, sometimes millions of moments or maybe any number. So these thought processes go on and on and on during our lives only interrupted by moments of life-continuum, only interrupted by Bhavaṅga moments. So these Bhavaṅga moments are like buffer zones between thought processes. That is why when we make a diagram of a thought process in our country, we put zeros both at the beginning and at the end of Bhavaṅga moments to show that Bhavaṅga moments precede and follow each thought process.

This is the end of the fourth chapter. We can end it here or if you want to go into details about different individuals, if you want to do so, we can continue. At this stage of your knowledge it is enough if you understand for beings in general — Tihetuka Puthujjana in general, Sotāpanna in general and so on. After you become familiar with that much, then you can go on into the explanation and try and find how many Cittas go with Tihetuka Puthujjana with Jhāna or without Jhāna and so on. You may also go to the chart on page 182 of the CMA and find out about this (see CMA, IV, Table 4.5, p.182). The charts are very handy and for easy reference they are very good.

How familiar are you with the different Cittas? Please try to think of the different types of consciousness. They are 12 Akusala Cittas, 18 Ahetuka Cittas, 24 Kāmāvacara Sobhana Cittas, 15 Rūpāvacara Cittas, 12 Arūpāvacara Cittas and 40 Lokuttara Cittas.

Which ones are Kāmāvacara types of consciousness?

Chapter Four

How many are there? There are 54. They are twelve Akusala, 18 Ahetukas and 24 Kāmāvacara Sobhanas.

Which ones are the Mahaggata? There are 27 — fifteen Rūpāvacara and twelve Arūpāvacara.

What do you call 54 Kāmāvacara and 27 Mahaggata? They are called Lokiya Cittas or mundane consciousness, so mundane consciousness 81.

How many Lokuttara Cittas are there in brief? There are eight. And in detail how many are there? There are 40.

Mahaggata and Lokuttara Cittas

In Mahaggata and Lokuttara how many first Jhāna Cittas are there? There are 11.

How many second Jhāna Cittas are there? There are 11.

How many third Jhāna Cittas are there? There are 11.

How many fourth Jhāna Cittas are there? There are 11.

And how many fifth Jhāna Cittas are there? There are 23, three Rūpāvacara Cittas, all twelve Arūpāvacara Cittas, and fifth Jhāna Cittas from Magga and Phala, altogether eight.

Akusala Cittas

Chapter Four

What do we need to know? There are twelve Akusala Cittas — how many are accompanied by Somanassa? Four are accompanied by Somanassa.

How many are accompanied by Upekkhā? Six are accompanied by Upekkhā.

How many are accompanied by Domanassa? Two are accompanied by Domanassa.

Ahetuka Cittas

Now Ahetuka Cittas — how many are accompanied by Somanassa? Two are accompanied by Somanassa, Hasituppāda and one Santīraṇa.

How many are accompanied by Upekkhā? 14 are accompanied by Upekkhā.

How many are accompanied by Dukkha? One is accompanied by Dukkha.

How many are accompanied by Sukha? One is accompanied by Sukha.

Kāmāvacara Sobhana Citta

Then Kāmāvacara Sobhana 24 — how many are accompanied by Somanassa? Twelve are accompanied by Somanassa.

How many are accompanied by Upekkhā? Twelve are

Chapter Four

accompanied by Upekkhā.

Rūpāvacara Citta

Rūpāvacara 15 — how many are accompanied by Somanassa? Twelve are accompanied by Somanassa.

How many are Upekkhā? Three are accompanied by Upekkhā.

Arūpāvacara Citta

Arūpāvacara twelve — how many are accompanied by Somanassa? None are accompanied by Somanassa.

How many are accompanied by Upekkhā? Twelve are accompanied by Upekkhā.

Magga Cittas

Twenty Magga Cittas — how many are accompanied by Somanassa? 16 are accompanied by Somanassa.

How many are accompanied by Upekkhā? Four are accompanied by Upekkhā.

Phala Cittas

Twenty Phala Cittas — how many are accompanied by Somanassa? 16 are accompanied by Somanassa.

How many are accompanied by Upekkhā? Four are accompanied by Upekkhā.

Chapter Four

121 types of consciousness

In 121 types of consciousness how many Cittas are accompanied by Somanassa? 62 Cittas are accompanied by Somanassa.

And how many are accompanied by Upekkhā? 55 are accompanied by Upekkhā.

Domanassa arises with how many Cittas? It arises with just two Cittas.

Dukkha arises with how many Cittas? It arises with just one Citta.

Sukha arises with how many Cittas? It arises with just one Citta.

Hetus

Let's find out Hetus. Among twelve Akusala Cittas how many are accompanied by two Hetus? Ten are accompanied by two Hetus.

How many are accompanied by one Hetu? Two are accompanied by one Hetu. 'Two Hetus' here means Lobha and Moha or Dosa and Moha. One Hetu means Moha.

We will skip Ahetukas because they have no roots.

Then 24 Kāmāvacara Sobhana Cittas — how many are

Chapter Four

accompanied by two Hetus? Twelve are accompanied by two Hetus.

How many are accompanied by three Hetus? Twelve are accompanied by three Hetus. 'Two Hetus' here means Alobha and Adosa. 'Three Hetus' means Alobha, Adosa and Amoha.

Mahaggata and Lokuttara Cittas always have three Hetus. These Cittas are accompanied by Alobha, Adosa and Amoha.

Functions

Do you want to go to functions? Akusala Cittas have what function? They have Javana function.

Then seeing consciousness? It has one function, seeing.

Hearing consciousness has one function, hearing.

Smelling consciousness has smelling function.

Tasting consciousness has tasting function.

Body-consciousness has one function, tactile function.

Then two receiving consciousness have one function. What function? They have the function of receiving.

Chapter Four

Somanassa Santīraṇa has how many functions? It has two functions. What are they? They are the functions of Santīraṇa and Tadārammaṇa.

And then two Upekkhā Santīraṇas have how many functions? They have five functions — Paṭisandhi, Bhavaṅga, Cuti, Santīraṇa and Tadārammaṇa.

Pañcadvārāvajjana has one function. What function is that? It has Āvajjana function, advertizing.

Manodvārāvajjana has how many functions? It has two functions. What are they? They are advertizing and determining.

Hasituppāda has one function, Javana.

And then Kāmāvacara Kusalas have one function, Javana.

What about Sahetuka Kāmāvacara Vipākas? They have four functions — Paṭisandhi, Bhavaṅga, Cuti and Tadārammaṇa.

Then Kāmāvacara Mahākiriya has how many functions? They have just one function, Javana.

Rūpāvacara Kusala Cittas have how many functions? They have one function, Javana.

Rūpāvacara Vipākas have how many functions? They

Chapter Four

have three functions — Paṭisandhi, Bhavaṅga and Cuti.

Rūpāvacara Kiriya Cittas have how many functions? They have one function, the function of Javana.

And Arūpāvacara Kusala Cittas have how many functions? They have one function, Javana.

Arūpāvacara Vipāka Cittas have how many functions? They have three functions — Paṭisandhi, Bhavaṅga and Cuti.

Arūpāvacara Kiriya Cittas have how many functions? They have one function, Javana.

All Magga Cittas have how many functions? They have one function, Javana.

Phala Cittas have how many functions? They have just one function, Javana.

We will stop here.

[End of Chapter Four]

Chapter Five

The Planes of Existence

So today we come to the fifth chapter. The fifth chapter is called “Vīthimuttasaṅgaha”. It primarily deals with what are called process-free or consciousness that are out of Vīthi. But actually it will deal with the others also.

This chapter is divided into four sections:

- the first section concerns the four planes of existence;
- the second is about the four modes of Paṭisandhi, rebirth-linking;
- the third concerns the four kinds of Kamma;
- the fourth is the fourfold advent of death or the four kinds of death, so Paṭisandhi in the next life.

The first section deals with the planes of existence. There are four or in detail there are 31 planes of existence. There are said to be 31 planes of existence. They are actually connected with types of consciousness. You already know that some types of consciousness can arise in Kāmāvacara realm, some in Rūpāvacara and some in Arūpāvacara. So the 31 planes of existence are according to Abhidhamma really existing or they have objective experience. They are like houses. Beings are reborn in those planes and when they are reborn in those planes, they are reborn with a certain type of resultant consciousness which is called Paṭisandhi Citta. Not all Paṭisandhi Cittas can arise in each and every plane of existence. In some planes there can be only one type of

Chapter Five

resultant consciousness, but in others there may be more than one.

First, the 31 planes of existence may be divided into four Apāyas, Kāma-sugati, Rūpāvacara and Arūpāvacara.

The Four Apāyas

The first four are called Apāya. We usually translate Apāya as woeful states because there is no happiness in those realms. So they are called Apāya. There are different meanings given to the word Apāya, but I think we will follow just what is given in the *Manual*. 'Apāya' means devoid of happiness. In these realms there can be very little happiness, very little comfort. Mostly there is suffering, so they are called Apāya. It comes from 'Apa' and 'Aya'. 'Apa' means no or devoid of. 'Aya' here means happiness. These are the states or realms where suffering predominates.

There are altogether four Apāyas. The first one is Niraya. Niraya is translated as hell. Niraya and Apāya are pretty much the same. 'Ni' and 'Aya' — 'Ni' here also is in the negative sense, so no happiness. This is the lowest of the planes of existence.

Those who do evil deeds are reborn in Niraya. It is translated as hell. For Buddhists hell is not eternal. Hell is like a prison. You commit some crime and then you pay for that crime for some time in prison. Then you can come out of the prison after the end of the sentence. In the same way, a person who does Akusala is reborn in hell or other Apāya states. He will serve a term or a number of years. After that he can escape or he can be reborn as a human being or even as a Deva. Beings have a store of Kusala and Akusala Kamma. Later when we study Kamma, you will understand that there is

Chapter Five

Kamma that gives results in this life, Kamma that gives results in the next life, Kamma that gives results in lives beginning with second next life and so on. One of these accumulated Kamma can help those born in Apāya realms. They will be reborn again as human beings or even as Devas. Hell in Buddhism is not eternal. It is also temporary, but that 'temporary' may mean millions and millions of years.

Niraya is said to be situated in the earth. The earth is said to be 24,000 Yojanas. The first 12,000 Yojanas are said to be iron. Above that is earth; so there is iron earth and 'earth' earth. Niraya is said to be situated on the iron base of the earth. Niraya is in the earth. There are people who are swallowed up by the earth, like Devadatta. It is said that Devadatta was swallowed by the earth and went to hell, the lowest of the Nirayas. So Niraya has its own specific location.

Now the other three are Tiracchāna-yoni, Pettivisaya and Asurakāya. You can get the English translation from the chart in the book (see CMA, V, Table 5.1, p.187). 'Tiracchāna-yoni' means animal kingdom. 'Pettivisaya' means Petas. The word 'Peta' is translated as hungry ghost. 'Asurakāya' means the host of Asuras. Asura is also a kind of Peta. They are differentiated here from the Petas. Petas always suffer hunger and thirst. It is said that they cannot get enough. They are always hungry and they are always thirsty. Even though somebody may give them something to eat and something to drink, as a result of their Kamma in the past, they do not remain food for them. They may change into fire or something like that. Those are called Petas.

Now Asurakāya — there are two kinds of Asuras. There are god Asuras and demon Asuras. Here the demon Asuras are meant. They are like Petas, but the difference is that sometimes they enjoy some kind of happiness, but at other times they suffer; they have different kinds of suffering. So

Chapter Five

those beings who are born in Asurakāya may not be so bad as those born as Petas and those born in Niraya. Sometimes they enjoy good things and other times they suffer.

There is another kind of Asura. They are called Deva Asuras. They are enemies of the Devas. In some discourses you may find fighting between Devas and Asuras. I think you are familiar with the Dhajagga Sutta. In the Dhajagga Sutta, Banner Sutta, it is mentioned that Devas and Asuras fight with each other. The king of gods said to his followers, "If you are afraid just look up at my banner. Look at my banner, if you are afraid and fear will go away." It is said between the fighting of Devas and Asuras there is no conqueror, no winner. Sometimes Devas win. Sometimes Asuras win. There is no killing. They just run away. That's a long story. I cannot tell you here.

These three belong to the four Apāya realms. Tiracchāna-yoni — you already know the animal realm. Animals have no special location or special place. They live with us human beings. The hungry ghosts also live on the same plane, same level as human beings. Asurakāyas also live on same plane as human beings. These three do not have any special location assigned for them. They live with human beings. They live in the forests or in the villages or towns. These four are called the Apāya realms. These four are always full of suffering.

Human Realm

Along with these Petas, Asuras and animals there are Manussa. 'Manussa' means human beings. Human beings are called Manussa because they have strong, sharp minds. The word 'Manussa' literally means those who have sharp, developed minds. They have sharp or developed minds. So human beings can, if they are good, reach the stage of

Chapter Five

Buddhahood, and if they are bad, they can do any of the heinous crimes, and so they can go down to the lowest Avīci Hell. Human beings are those which are capable of the best and the worst. It is said that only a human being can become a Buddha, not Devas, nor Brahmas. Human beings live on the earth.

Six Deva Realms

Above the human beings there are six realms of Devas. The first one is called Cātummahārājikā. It comes from 'Catu' which means four and 'Mahārāja' which means great king. The four great kings are celestial kings of the four directions.

Now according to the Commentaries, a world consists of great islands or four great continents. In the middle of these four great continents there is what is called Mount Meru. These four great kings guard each direction. For the eastern direction there is one of these great kings. For the southern direction there is another king, for the western direction another king, for the north another king. For the eastern direction Dhātaraṭṭha is the ruler. Virūḷhaka rules the south. The western celestial king is Virūpakka. The north is ruled by Vessavaṇa. It is said they are king of Gandhabbas, Kumbhaṇḍas, Nāgas and Yakkhas respectively. Gandhabbas are said to be heavenly musicians or something similar. Kumbhaṇḍas are another kind of spirit. Nāgas are snakes or dragons. Yakkhas are also demons or spirits. The place where these four great kings and their people, their followers or spirits live is called Cātummahārājikā. They live from the base of Mount Meru up to half of Mount Meru.

Above them is Tāvatiṃsa. You are familiar with Tāvatiṃsa because it is the place where Buddha went and preached Abhidhamma to the Devas. Tāvatiṃsa is explained to come from the word 'Ti-tiṃsa'. That means 33. 33 people

Chapter Five

when they were human beings did service to the community. They made or repaired roads. They built rest houses. They helped people. As a result, they were reborn in the celestial world. The place where they were reborn is called Tāvatiṃsa. So the word 'Ti-tiṃsa' changed to the word 'Tāvatiṃsa'. But the Commentaries say it is just a name, because there are Tāvatiṃsas in all the world cycles not just this world cycle. Tāvatiṃsa is just the name of that place. Tāvatiṃsa is the place where Sakka king of the gods lives. Tāvatiṃsa is situated on the top of Mount Meru. So the celestial mansions in Tāvatiṃsa are located on the mountain itself and also in space. They may be called both earthbound and spacebound. Cātummahārājikā gods are earthbound. Manussa (human beings) are also earthbound.

Above Tāvatiṃsa there is Yāmā. Yāmā is said to mean of great happiness. The divine king there is called Suyāma.

Above Yāmā there is Tusitā. Tusitā is also familiar to you. Buddha's mother is there. Seven days after the Buddha's birth she died. She was reborn as a male deity in Tusitā. Tusitā is said to be the best of the six celestial realms because Bodhisattas are always reborn in Tusitā heaven before they come down to the human world. Tusitā heaven is like a Dhamma place for Devas. Many people aspire or wish to be reborn in Tusitā heaven, so they can listen to the Dhamma preached by the Bodhisattas there. Do you remember the story of a man called Dhammika when he was about to die? The deities came to him and asked him to go to their respective realms. Then he asked which was good. The people who were with him said, "Tusitā is good". So he said, "May this garland be attached to the chariot from Tusitā heaven." And so the garland was hanging from the chariot from Tusitā heaven. Tusitā is a good place to go to.

Next is Nimmānaratī. 'Nimmāna' means creation. 'Ratī'

Chapter Five

means delight. So Nimmānaratī means delighting in one's own creations. That means those beings, when they want to enjoy, create enjoyment for themselves. They enjoy these creations. If you want to enjoy something, you don't have to go to other people. You just create that enjoyment. Such beings are called Nimmānaratī. They have the power to create objects of sensual enjoyment just by thought.

Then the sixth, the uppermost of the Deva realms, is Paranimmitavasavattī. 'Para' means others. 'Nimmita' means created. 'Para-nimmita' means created by others. 'Vasavattī' means making others follow their wish. That means they have control over what is created by others.

Now here in the CMA, it says:

"The gods of the Paranimmitavasavattī realm do not create such objects themselves, ..." (CMA, V, Guide to §5, p.191)

Actually it means that they themselves do not create things to enjoy, they let others, their followers, or subordinates, create such things for them. I think it is not that they cannot create for themselves, but that they don't bother to create or they don't make effort to create themselves. They let other beings create for them.

These Devas in the fifth and sixth Deva realms are different. In the fifth celestial Deva world, Devas create things for themselves. In the sixth celestial Deva world, Devas are lazier. They don't create for themselves. They let other gods, lesser gods create for them. It is said that the lesser gods always know what is in their minds, what is in the minds of these Devas, and so accordingly create what they enjoy. If you are a cook and you have been serving a person for some time, you know that this person likes this kind of food or that kind of food. Even though that person does not say anything, you cook the food that person likes. In the same way, these

Chapter Five

subordinate Devas have been with the ruling Devas for a long time, so they know what they like. They create sensual things for them. The Paranimmitavasavattī Devas enjoy the sensual delights created by the lesser Devas. These six celestial realms are called Deva Loka or six Deva realms.

Asuras, Petas and animals live on the same plane as human beings. Niraya hell is said to be in the earth. Cātummahārājikā Devas and human beings are 'earthbound' in the sense that they are connected to Mount Meru, the material base of the Buddhist universe. The Tāvātimsa Devas are said to live at the top of Mount Meru. So they are bound to both earth and to space. The higher celestial beings, from Yāmā realm and above, exist in space only.

Kāma-sugati begins with what? It begins with Manussa, human beings. Human beings and the six Deva realms altogether are called Kāma-sugati; they are called happy destinations. 'Sugati' means happy destination. 'Gati' means something to go to, a place or realm to go to. That's called Gati. There are seven Kāma-sugati realms. Manussa is called Sugati, happy realm, because there can be a lot of happiness especially when compared to the four Apāyas. Manussa is much better. And compared with Manussa, Cātummahārājikā is much better and so on.

Four Apāya realms plus Kāma-sugati seven, altogether eleven are called Kāmāvacara realm. Of the eleven Kāmāvacara realms four are woeful states and seven are happy destinations, Kāma-sugati.

Beginning with Yāmā, Tusitā, Nimmānaratī, Paranimmitavasavattī, the realms are situated in space or in air. So the mansions there may be floating here and there.

Chapter Five

Brahma Realms

16 Rūpāvacara Realms

Above them there are Brahma realms. First there are Rūpāvacara Brahma realms. Rūpāvacara realms are from number twelve (Brahmapārisajja) through number twenty-seven (Akaniṭṭha). The first three are:

- Brahmapārisajja,
- Brahmapurohita, and
- Mahābrahmā.

These three realms are all situated on the same plane. Brahmapārisajja — ‘Pārisajja’ means retinue, so Brahma's retinue. Pārisajja comes from ‘Parisā’ which means audience. Brahmapurohita — ‘Purohita’ means a minister, so Brahma's minister. And ‘Mahābrahmā’ means a great Brahma. These three are located on one plane. They are situated in space.

Then above them there are another three:

- Parittābhā,
- Appamāṇābhā, and
- Ābhassara.

Parittābhā — ‘Ābhā’ means radiant, luster; ‘Paritta’ means little, so minor luster. ‘Appamāṇa’ means infinite, measureless, limitless, so infinite luster. ‘Ābhassara’ means radiant, so radiant luster. These Brahmas are always bright beings. These three are also on one plane.

On the next plane there are three realms:

- Parittasubha,
- Appamāṇasubha, and
- Subhakiṇha.

Chapter Five

Parittasubha is minor aura; here also it is radiant. Appamāṇasubha is infinite aura. Subhakiṇha is steady aura. 'Subha' means good and 'Kiṇha' means undoubted. So Subhakiṇha is translated as steady aura. Here also there are three realms. Now we have nine Brahma realms.

Above them are two realms:

- One is Vehapphala, and
- the other is Asañña-satta.

Vehapphala is translated as great reward. 'Veha' means great and 'Phala' means result or reward. The eleventh Brahma realm is Asañña-satta, the realm of mindless beings. Here 'Sañña' means mind, not just perception. Those without mind are called Asañña-satta. The realm or abode of them is also called Asañña-satta.

Above them are five realms called Suddhāvāsa. 'Suddha' means pure. 'Āvāsa' means house or an abode. 'Suddhāvāsa' means the abode of pure beings. This is the realm of pure beings. They are pure because they are all Anāgāmīs. Only Anāgāmīs are born in these five Pure Abodes. Their names are the following:

- The first one is Aviha — beautiful abode. 'Vihā' means to forsake, so Aviha is not forsaking, so durable.
- The second one is Atappā, serene. 'Atappā' really means cannot be satisfied.
- 'Sudassā' means good looks.
- 'Sudassī' means having clear sight.
- 'Akaniṭṭha' means highest pure abode. 'Akaniṭṭha' means not young, not little. So it means great or highest.

These are the five realms where only Anāgāmīs are

Chapter Five

reborn.

Now we have 16 Rūpāvacara realms:

- The first three are called first Jhāna realms.
- The second three are called second Jhāna realms.
- The third three are called third Jhāna realm.
- Vehapphala, Asañña-satta and the five Suddhāvāsa are called the fourth Jhāna realm.

The 16 Rūpāvacara realms are divided into four Jhāna realms. Here we follow the fourfold method, not the fivefold method in enumerating Jhānas.

Later on in the next section we will study who is born in those realms and with what Paṭisandhi Cittas.

4 Arūpāvacara Realms

Now we come to the last four which are Arūpāvacara realms — beings devoid of matter, beings without matter, mind only beings:

- The first one is Ākāsānañcāyatana realm.
- The second one is Viññāṇañcāyatana realm.
- The third one is Ākiñcaññāyatana realm.
- The fourth one is Nevasaññānāsaññāyatana realm.

There is no matter, no physical body, only mind, only Citta and Cetasikas arising and disappearing in those four realms. Although they are only Cittas and Cetasikas, they need some kind of location. That's why they are situated high above the Suddhāvāsa realm.

Chapter Five

This way we get 31 Bhūmis or 31 planes of existence.

How many are Apāya realms? There are four Apāya realms.

How many are Kāma-sugati? Seven realms are found in Kāma-sugati.

Apāya four and Sugati seven, altogether eleven make up the Kāmāvacara realm. When we say Kāmāvacara realm, we mean four Apāyas, one human realm and six Deva realms. The others are Brahma realms. They are divided into two, Rūpa Brahmas and Arūpa Brahmas. Rūpa Brahmas are divided into four — first Jhāna, second Jhāna, third Jhāna and fourth Jhāna realms. In fourth Jhāna realm there are Vehapphala, Asañña-satta and Suddhāvāsa. Vehapphala and Asañña-satta are on the same plane. Suddhāvāsa is above them and beginning with Aviha, each Pure Abode is located one above the other. After the Suddhāvāsa come the four Arūpāvacara. So altogether we get 31 planes of existence.

These planes are always connected with some kind of Citta or consciousness. We have learned how many Cittas can arise in these realms. We have studied the individuals. There are twelve individuals.

Individuals and Realms

Now we will study how many individuals can be reborn in these realms. It is customary in Burma to know how many individuals can be born in how many realms. When we add them all up we get 214 individuals. We still have to find out

Chapter Five

these 214.

In Buddhist cosmology we find the following individuals:

- Duggati Ahetuka,
- Sugati Ahetuka,
- Dvihetuka,
- Tihetuka Puthujjana,
- Sotāpatti-maggaṭṭha,
- Sotāpatti-phalaṭṭha,
- Sakadāgāmī-maggaṭṭha,
- Sakadāgāmī-phalaṭṭha,
- Anāgāmī-maggaṭṭha,
- Anāgāmī-phalaṭṭha,
- Arahatta-maggaṭṭha, and
- Arahatta-phalaṭṭha.

So there are twelve individuals.

Now where can these individuals be reborn? In Niraya only one kind of individual can be reborn there and that is the Duggati Ahetuka. In the next section we will learn with which Citta they take Paṭisandhi in Niraya.

Then in the next one, Tiracchāna-yoni only Duggati Ahetuka can arise. In Petti-visaya and Asurakāya only Duggati Ahetuka may arise. Only one individual may arise in each of the four woeful states. So in the Apāya realms altogether we get four individuals.

Chapter Five

Then the human realm — in human realm how many individuals can be there? Eleven individuals can be there. The only exception is Duggati Ahetuka. Since they are Duggati, they don't belong to human realm. So in the human realm there are eleven individuals all except the first, Duggati Ahetuka.

In Cātummahārājikā, the first Deva realm, there are eleven individuals beginning with Sugati Ahetuka and so on.

Then in Tāvatiṃsa there are ten individuals. There can be no Ahetuka beings in these higher Deva realms. There are Dvīhetuka, Tīhetuka and eight Noble Persons.

There are also ten individuals in Yāmā, Tusitā, Nimmānaratī and Paranimmitavasavattī. In the five higher Deva realms in each of them only ten individuals can be there. There are no Duggati Ahetuka and Sugati Ahetuka. In Cātummahārājikā and human realms Sugati Ahetuka can be born. We will find them later in the second section.

Now first Jhāna three — Brahmapārisajja, Brahmapurohita and Mahābrahmā — in those realms how many individuals can be there? There are no Dvīhetuka and Ahetuka individuals. Only Tīhetuka individuals are born there. So there are nine individuals and nine multiplied by three is 27.

In second Jhāna three — there are nine individuals. In third Jhāna three — there are also nine individuals. Then in Vehapphala there are nine individuals, the same. First, second, third Jhāna planes and Vehapphala have the same number of individuals.

Chapter Five

But Asañña-satta has only one and that is Sugati Ahetuka. We are finding Ahetuka persons among Brahmas because it is just Rūpa. There are no Hetus. Not only Hetus are absent but all Cittas and Cetasikas, so they fall under Sugati Ahetuka because they are Sugati and there are no Hetus. Therefore, they are called Sugati Ahetuka. One kind of Brahma is called Ahetuka person.

Then Suddhāvāsa five only three individuals can be found there. They are Anāgāmī-phalaṭṭha, Arahatta-maggaṭṭha, and Arahatta-phalaṭṭha. There is no Anāgāmī-maggaṭṭha because one must first become an Anāgāmī to be reborn there. So one has already become an Anāgāmī and will become an Arahant when one is reborn in Suddhāvāsa. We must understand that Arahants cannot be reborn there. Although we say there are three individuals in Suddhāvāsa, we mean they can be there. So an Anāgāmī dying from Kāmāvacara realm is reborn in Suddhāvāsa realm and is an Anāgāmī-phalaṭṭha there. Then after more meditation he becomes an Arahant. At the moment of Arahant Magga he is an Arahatta-maggaṭṭha person. And from the moment of his first Arahant Phala he is an Arahatta-phalaṭṭha person. He is an Arahant. So when we say, there can be three individuals in Suddhāvāsa, we do not mean they can be reborn because an Arahant is not reborn anywhere.

There are four Arūpāvacara realms. There are no Duggati Ahetukas, no Sugati Ahetukas, no Dvīhetukas, only Tīhetukas are born here. But one is missing — Sotāpatti-magga. There can be no Sotāpatti-maggaṭṭha person in Arūpāvacara realm. I think you remember that. He has no ears. He must hear some instruction from a Buddha or from a teacher so that he can practise meditation and become enlightened. After becoming a Sotāpanna he can be born there and attain the higher stages of enlightenment. There is no Sotāpatti-magga; so there are seven Noble Persons and one Tīhetuka Puthujjana — there are altogether eight persons.

Chapter Five

Eight multiplied by four is 32. If you add up all the numbers, you get 214 individuals. In Burma we have to be able to say there are 214 individuals. Actually you multiply the individuals that can be in some realms by the number of realms. Then you add up altogether and get 214 individuals. Not all twelve individuals can be in any one of these states, any one of these realms. The most is eleven in the human realm and the Cātummahārājikā realm. In those realms there can be eleven individuals but in others there are ten, or nine, or one, some three, some eight.

Life Span

Now let's go to the life span. Later we will go back to the rebirth-linking Cittas. We will study the life span of each realm. In Niraya there is no age limit, no fixed life span. If a person is reborn in Niraya, he will suffer according to his own Kamma. If his Kamma is bad, he may suffer there for a very long time. If he is not so bad, he will suffer there not so long. There is no fixed life span for Niraya and also for animal kingdom, for Petas, for Asuras and also for human beings.

It is said that human beings can live thousands and thousands of years or they may live for only ten years. The lowest life span of humans is ten years and the longest is incalculable. That means human beings may live for thousands of years. The present human life span is believed to be one hundred years more or less. For four woeful states and human beings there is no age limit. You cannot say the life span of a human being is just this or that. It varies with time.

But from Cātummahārājikā onwards there is a fixed life span. It is said that the life span of Cātummahārājikā Devas is how many years? It is nine million years. That means nine million human years. The life span can also be measured in celestial years. First let's look at human years. For

Chapter Five

Cātummahārājikā there are nine million human years, so there life span is nine million years. For Tāvatiṃsa you multiply by four, so you get 36 million human years. For Yāmā there are 144 million human years. For Tusitā there are 576 million years. For Nimmānaratī gods there are 2 billion 304 million human years. And for Paranimmitavasavattī there are nine billion 216 million years. That is human years.

What about celestial years? You can see those numbers on page 197 of the CMA (see Table 5.2). For Cātummahārājikā it is 500 celestial years, for Tāvatiṃsa it is one thousand celestial years, for Yāmā it is two thousand celestial years, for Tusitā it is four thousand celestial years, for Nimmānaratī it is eight thousand celestial years and for Paranimmitavasavattī it is sixteen thousand celestial years. So there is a difference. As to human years, Cātummahārājikā live nine million years. Although by human reckoning it is nine million years, by their reckoning it is only 500 years. For Tāvatiṃsa it is 36 million years by human reckoning, but by the reckoning of those beings it is only one thousand years.

So now you see human years all multiplied by four and celestial years are only multiplied by two. Why? Now it's a little tricky. The life span of Cātummahārājikā Devas is five hundred. For Tāvatiṃsa the life span is one thousand. One thousand is by Tāvatiṃsa reckoning, not by Cātummahārājikā reckoning. By Cātummahārājikā reckoning it may be two thousand years. Two thousand Cātummahārājikā years equals one thousand Tāvatiṃsa years. That is why they are multiplied by two and not by four.

The duration of a day or a year is different. It is said that one day in Cātummahārājikā is for human beings fifty years. It is taken that there are thirty days in a month and 360 days in a year. If you multiply those you get nine million years.

Chapter Five

When we multiply in the upper Deva realms, if we are using human years, we multiply by four. If we use celestial years, we multiply by two. That means one day in Tāvātimsa heaven is twice as long as one day in Cātummahārājikā realm and so on. So one day in Cātummahārājikā is fifty years in human realm. So thirty days in Cātummahārājikā is 1500 human years. 360 days or one year for Cātummahārājikā is eighteen thousand human years. And five hundred years for Cātummahārājikā is nine million human years. These are the measurements of time for six celestial realms.

Then the Brahmapārisajja the life span is 1/3 Kappa. Kappa is a Pāli word meaning world. 'World' means duration. That is 1/3 Kappa or 1/3 world cycle. For Brahmapurohita the life span is 1/2 Kappa. For Mahābrahmā it is one Kappa, one world cycle.

Then for Parittābhā it is two Kappas, for Appamāṇābhā it is four Kappas, and for Ābhassara it is eight Kappas. So it is twice as much for the higher realm as it is for the lower one.

For Parittasubha it is sixteen Kappas, for Appamāṇasubha it is 32 Kappas and for Subhakiṇha it is 64 Kappas. But for Vehapphala and also for Asañña-satta there are 500 Kappas.

Then for Aviha the first of the Suddhāvāsa there are one thousand Kappas, Atappā — 2000 Kappas, Sudassā — 4000 Kappas, Sudassī — 8000 Kappas, Akaniṭṭha — 16,000 Kappas, 16,000 world cycles.

And for Ākāśānañcāyatana there are 20,000 Kappas, for Viññāṇañcāyatana 40,000 Kappas, for Ākiñcaññāyatana

Chapter Five

60,000 Kappas and for Nevasaññānāsaññāyatana 84,000 Kappas. Once you are reborn there, you will not get out of Saṃsāra for a long, long time. That's why I said when you become a Sakadāgāmī and you are reborn as a Deva, then you come back as a human being and you get out of Saṃsāra. If you are reborn in Suddhāvāsa heaven, you will be there one thousand world cycles. And if you do not become an Arahant there, you will go up to Atappā, Sudassā, Sudassī and Akaniṭṭha, so you will be in Saṃsāra for a long, long time, much longer than a Sakadāgāmī would be.

Although the word 'Kappa' is used with regard to all of the time periods, it does not always mean the same amount of time. Actually there are three kinds of Kappa – Mahā Kappa, Asaṅkheyya Kappa and Antara Kappa. In order to understand this we must understand how the world is destroyed, how the world comes to destruction. Now the world comes to destruction by three causes:

- fire,
- water, and
- wind.

When the world is destroyed by fire, it destroys everything up to and including the first three first Jhāna realms.

When the world is destroyed by water, an additional three realms are destroyed.

When the world is destroyed by wind or air, another three realms are destroyed.

When does the world come to destruction? There are four periods in the life of one world:

Chapter Five

1. disintegrating period,
2. destroyed period,
3. evolving period, and
4. static period.

There are four periods of time in one world cycle. Let's say, the world comes to destruction. For a long time the world is being destroyed. It does not become destroyed in just one day or one month. Then after that it stays in that condition of destruction for another period of time. Then after that a new world comes to be formed. That formation period is also one period of many, many years. The last period is where beings arise. So there are these four periods in one world cycle.

It is said that when the world is destroyed by fire up through the first three Brahma realms are destroyed. That means these three Brahma realms do not last for one whole Kappa. There are four segments in one whole Kappa. After the end of one segment the world is destroyed. So the first three Brahma realms do not last for the whole Kappa, for the whole segment. Kappas for Brahmāpārisajja and so on cannot be the same as the Mahā Kappa. They are smaller or shorter Kappas. The short Kappas are called Asaṅkheyya Kappa, incalculable Kappas, incalculable world cycles.

Beginning with Parittābhā we measure the life span of those beings by Mahā Kappas. We must understand that there are actually three kinds of Kappas. Now you know two — Mahā Kappa and Asaṅkheyya Kappa. There is another Kappa you have to understand. That one is called Antara Kappa. 'Antara Kappa' means interim Kappa. Interim Kappa means — let's say, human beings live for ten years. From ten years the life span will increase until it reaches Asaṅkheyya — incalculable years. Then from there it comes down again to ten years. That period from ten years to an almost infinite amount of years and then the regression back to ten years for human life span

Chapter Five

is called an Antara Kappa. That may be a very long time. Human beings now live for about one hundred years. They may live for eighty years, fifty years, or ten years. Then again the life span will increase. One up and down period is called Antara Kappa. 64 of these Antara Kappas make one Asaṅkheyya Kappa, one incalculable Kappa. And four incalculable Kappas make one Mahā Kappa. There are three Kappas — Antara Kappa, Asaṅkheyya Kappa and Mahā Kappa.

I follow the general opinion of teachers. There are some teachers who say twenty Antara Kappas make an Asaṅkheyya Kappa, not 64. I think 64 is the common opinion of teachers. 64 Antara Kappas make an Asaṅkheyya Kappa. Four Asaṅkheyya Kappas make one Mahā Kappa.

Now the world is destroyed and formed again during the period of an Asaṅkheyya Kappa. So the first three Brahma realms do not last, cannot last for the whole Mahā Kappa. That is why the Kappa for the first three realms cannot be a Mahā Kappa. It is taken to mean Asaṅkheyya Kappa. The life span of Brahmāpārisajja is $\frac{1}{3}$ Asaṅkheyya Kappa, $\frac{1}{3}$ incalculable Kappa. The life span of Brahmāpurohita is $\frac{1}{2}$ of an incalculable Kappa. The life span of Mahābrahmā is one incalculable Kappa. With Parittābhā they can exist for the whole Mahā Kappa. From the fourth Brahma realm and above, the lives of beings are measured in Mahā Kappas. This is the interpretation given in the Sub-commentaries. Even the Commentaries did not say anything about that. The life span of these realms can be found in the Vibhaṅga also, the second book of Abhidhamma, the last chapter of the second book of Abhidhamma. There is just $\frac{1}{3}$ Kappa, $\frac{1}{2}$ Kappa, one Kappa, two Kappas and so on. But since we understand that when the world is destroyed by fire, it includes these three Brahma realms, we know they cannot last for the whole duration of a Mahā Kappa. So the teachers make this compromise or something like that. For the first three Brahma realms 'Kappa' means Asaṅkheyya Kappa. For the Parittābhā Brahma realm

Chapter Five

up through Nevasaññānāsaññāyatana 'Kappa' means Mahā Kappa.

When the world is destroyed, it can be destroyed by three causes — fire, water and air. There is a sequence for the world being destroyed by these three causes.

- It is destroyed by fire for seven times.
- The eighth time it is destroyed by water.
- Then again it is destroyed another seven times by fire.
- Then for the 16th time the world is destroyed by water.
- Another seven times it is destroyed by fire.
- Then for the 24th time it is destroyed by water.
- Then the world is destroyed seven more times by fire, and
- then on the 32nd by water the world is destroyed.
- Another seven times the world is destroyed by fire, and
- the world is destroyed on the 40th by water.
- Another seven times by fire, and
- 48th by water the world is destroyed.
- Another seven times by fire, and
- the 56th by water —
- another seven times by fire, and
- when it comes to the 64th time it is destroyed by air or wind.

So there are 64 Kappas. Seven times by fire and every

Chapter Five

eighth time by water the world is destroyed until the 64th time. Then the world is destroyed by air or wind. This is how the world is destroyed. There are many other things to know.

Yojana

There are distances. Although they are not mentioned or they are not explained in the Texts or even some of the Commentaries, the Sub-commentaries and some others mention the distances between realms. It is just for your information. You may or may not take it. The distances are in Yojanas. We always have this uncertainty with regard to Yojana. How long is one Yojana? According to one book, one Yojana is about twelve or thirteen miles. Nowadays people take one Yojana to be eight miles. There are cities in India. There is a city called Rājagaha. There is also a city called Nalanda. In the Commentaries it says Rājagaha and Nalanda are one Yojana apart. Now they say it is about eight miles; a Yojana is taken to be about eight miles.

The distances will be in Yojanas. As I said before, the earth has two layers, the 'earth Paṭhavī' (Paṭhavī means earth.) and 'iron Paṭhavī'. The lower one is iron Paṭhavī and the upper one is earth Paṭhavī. In the iron Paṭhavī are situated the eight great hells. There is not one hell, but eight great hells. There are many other smaller hells around them. You may find that there are 168 hells or even more. The hells are called Saṅjīva, Kālasutta, Sanghāta, Roruva, Mahā Roruva, Tāpana, Mahā Tāpana and Avīci. You are familiar with Avīci. Who went down to Avīci? Devadatta went down to Avīci. If we want to say something very bad about a person, we say that he is going to Avīci. And so they are 15,000 Yojanas apart. We begin with Avīci and go up.

Then there is human realm. The distance between human realm and Cātummahārājikā is 42,000 Yojanas. Then

Chapter Five

from human realm to Tāvatiṃsa is 84,000, to Yāmā is 126,000 and so on. There is no way of proving or disproving these distances. They are all mentioned especially in Burmese books. They are based on the Commentaries and also some minor works in Pāḷi.

I want to give you one problem. We learned that for Cātummahārājikā beings their life span is five hundred celestial years. For Tāvatiṃsa the life span is one thousand celestial years. One thousand celestial years is by Tāvatiṃsa reckoning. By Cātummahārājikā reckoning how many would it be? I want you to find that out. You know what you have to do. Five hundred celestial years is for Cātummahārājikā and one thousand celestial years is for Tāvatiṃsa. If we reckon one thousand celestial years for Tāvatiṃsa by Cātummahārājikā life span, how many years of Cātummahārājikā will be equal to one thousand Tāvatiṃsa years? One thousand celestial years for Tāvatiṃsa means two thousand celestial years for Cātummahārājikā. Two thousand celestial years for Yāmā is four thousand for Tāvatiṃsa and eight thousand for Cātummahārājikā and so on. This has never been done. I just got the idea today. I want to check with you also. Please make a chart and then we will check your chart with my chart because mathematics is not my subject. You know what to do. The life span of Cātummahārājikā is nine million by human reckoning. I want to know the life span of Tāvatiṃsa by Cātummahārājikā reckoning, Yāmā reckoning, Tusitā reckoning, Nimmānaratī reckoning and Paranimmitavasavattī reckoning.

Chapter Five

The Four Kinds of Paṭisandhi

Last week we studied the 31 planes of existence and also the life span of these planes. Now the life span of these planes is given in the section we are studying today, but in the charts (see CMA, V, Table 5.2, p.197), the years are given as I taught the life span last week.

Today we come to the second section in the fifth chapter, that is, the “Four Kinds of Paṭisandhi”. Now you all know that Paṭisandhi means rebirth or relinking. Paṭisandhi is actually the first moment in one life. Before we study different kinds of Paṭisandhi, we must refresh our memory of the 19 Cittas that function as Paṭisandhi, Bhavaṅga and Cuti. Do you remember the 19 Cittas? There are:

- two from Ahetuka Upekkhā Santīraṇas — one from resultant of Akusala and one from resultant of Kusala — and
- then eight Kāmāvacara Sahetuka Vipākas,
- five Rūpāvacara Vipākas, and
- four Arūpāvacara Vipākas.

These 19 Cittas function as Paṭisandhi, Bhavaṅga and Cuti.

Please look at page 194 of the CMA. Rebirth-linking is fourfold. The first is rebirth in the woeful plane. It is called Apāya Paṭisandhi, Paṭisandhi in Apāya plane. The second is rebirth in the sensuous blissful plane. What are the sensuous blissful planes? There are seven — human beings and six celestial realms. They are called sensuous blissful planes, in Pāli Kāma-sugati. There are eleven Kāmāvacara planes; four are Apāya or woeful planes and seven are blissful planes. The

Chapter Five

third is rebirth in the fine-material sphere, that is, Rūpāvacara Paṭisandhi. Then there is rebirth in the immaterial sphere, Arūpāvacara Paṭisandhi.

In the woeful states, when a being is born in hell, or as an animal, or as a Peta, or as an Asura, or when a person is born in one of these four woeful states, his Paṭisandhi is Akusala-vipāka Upekkhā-sahagata Santīraṇa. That means the Santīraṇa consciousness, investigating consciousness accompanied by Upekkhā, neutral feeling and that belongs to Akusala-vipāka. With that Citta the person takes Paṭisandhi in the four woeful states. That same Paṭisandhi Citta functions as Bhavaṅga during the lifetime. That means this Citta repeats again and again, millions of times during life. At the end of one life it functions as death-consciousness. At the end of this class we will have learned that Paṭisandhi, Bhavaṅga and Cuti in one life are one and the same type of consciousness. They have the same object also. One Paṭisandhi arises in the woeful planes.

Then there is Paṭisandhi in Kāma-sugati. In Kāma-sugati when someone is born as a human being or as some lesser Deva, then his Paṭisandhi Citta is Santīraṇa accompanied by Upekkhā, and it is the result of Kusala. This Upekkhā Santīraṇa Citta is not for every human being. This is for those who are born blind, who are born deaf and so on. These beings are those who are handicapped human beings and some other kinds of Devas.

Now on page 195 of the CMA you will see the explanation,

“Such as those born blind, etc.: The ‘etc.’ (ādi) is intended to include those born deaf, mute, mentally retarded, mentally deranged, and also those born as eunuchs, hermaphrodites, and sexually indeterminate.” (CMA, V, Guide to §§10-11, p.195)

Chapter Five

It is said that these persons, these human beings, are born with Upekkhā Santīraṇa as Paṭisandhi that is the result of Kusala. When we say, born blind, we must understand that a person born blind is a person who is born with Paṭisandhi Citta that cannot help eye-sensitivity arise when it is due to arise. Now in human beings eye-sensitivity does not arise until about eleven weeks. If that Paṭisandhi Citta does not have the power to give rise to eye-sensitivity when it is due, he is called a person born blind. So a person born blind does not mean when he comes out of the mother's womb, but it is a moment as a fetus when the eye-sensitivity does not arise. These people are born as a result of Kusala Kamma, but their Kusala Kamma is so weak, so deficient that it is incapable of generating eye-sensitivity. So sometimes a person takes Paṭisandhi with another type of consciousness, but through some accident or illness he may become blind in the womb of the mother and may be born blind. Such persons are not included here. The persons included here are those, whose Kamma is so weak that it is incapable of generating eye-sensitivity when it is due to arise.

But for those who are born spontaneously they may be different. When a being is born spontaneously, it may be deficient of eye-sensitivity, or ear-sensitivity, etc., at the moment of Paṭisandhi. But generally human beings are not born spontaneously except at the beginning of one world cycle. So they are those whose merit is so weak that it is incapable of generating eyes when they are due, ears when they are due. They are called born blind, born deaf and so on. There are those who are born so dull of mind that they cannot differentiate east from west or are unable to differentiate morning from evening. Those people are also said to be included in this statement.

Then some earth-born deities — here there is some textual problem. In the Burmese edition of *Abhidhammatthasaṅgaha* and also P.T.S. edition, it is different.

Chapter Five

I think this CMA follows the Sinhalese edition. According to Sinhalese edition, according to the text given in Venerable Nārada's book, we have one meaning. According to Burmese edition and P.T.S. edition, we get another meaning. According to this edition (the CMA), according to this explanation, there are two kinds of beings, two kinds of lower celestial beings; one is earthbound deities and the other is fallen Asuras. They are said to be different kinds of beings. We will go according to this first. So earthbound deities are those who do not dwell in the higher heavenly realms, but who dwell close to the human beings on trees, on mountains, on rivers. They are called Bhummadevas. The word 'Bhumma' comes from the word 'Bhūmi' which means the earth. They are called Bhummadeva because they live close to us human beings.

“While the more powerful deities in this class may possess double- or triple-rooted types of rebirth consciousness, they are often accompanied by retinues which may include deities of defective merit who manage to maintain their lives with difficulty.” (CMA, V, Guide to §§10-11, p.195)

So these earthbound deities may have some lesser deities as their servants, as their followers, as their retinue. Those have defective merit in their past lives. So although they are born as celestial beings, they may be not so happy or not so good as those that are born in higher celestial realms. Those whose merit is defective and who have difficulty maintaining themselves are here called earthbound deities. Those deities are reborn with Kusala-vipāka Upekkhā-sahagata Santīraṇa as relinking consciousness.

Then there are some Asuras that are called fallen Asuras, fallen from bliss, fallen from comfort. These beings are said to dwell in villages or in the vicinity of villages living off the remains of food discarded by the residents. They are something like ghosts, but they don't belong to Apāya. Actually they belong to Cātummahārājikā, the lowest celestial realm. They also haunt or oppress human beings when they

Chapter Five

fail to obtain food. When they do not obtain food, they will haunt you or possess you and ask you for food. They are called fallen Asuras. According to this reading, earthbound deities and fallen Asuras are different kinds of beings.

In the Burmese edition and the P.T.S. edition the text is a little different. According to those editions, earthbound deities and fallen Asuras are the same kind of deity. 'Earthbound deities' really mean Bhummassita in Pāḷi (You see the Pāḷi word in the book.). 'Bhumma' means earth and 'Sita' means to depend on. Here 'Bhummassita' means those deities who are reborn in the vicinity of the earth — tree deities, river deities, mountain deities and so on. Those who live depending on those earthbound deities are called Bhummassita. So here Bhummassita means those who live depending on gods who dwell in the vicinity of the earth. That means those lesser deities who dwell depending on tree deities and so on. They are actually fallen Asuras because they do not have enough to eat, they do not have enough to wear and so on. They are called fallen Asuras because they have fallen from happiness. In this reading Bhummassita and Vinipātikāsura are just one kind of celestial being. Although they are celestial beings, they may not be as happy or as comfortable as some human beings. These deities are born with Kusala-vipāka Upekkhā-sahagata Santīraṇa as relinking Citta.

Now we come to Mahāvipāka, eight Kāmāvacara Vipāka. They serve as Paṭisandhi Cittas for those who are born in Kāma-sugati, who are born as human beings without defects and who are born as deities in Cātummahārājikā and so on. For them the Paṭisandhi Citta is one of the eight Kāmāvacara Mahāvipāka. A human being without defects may be born with the first Kāmāvacara Mahāvipāka Citta as relinking consciousness or second or third or fourth and so on depending upon what kind of Kamma gives results. So human beings are born with one of these Kāmāvacara Mahāvipāka Cittas. Also the beings in the six celestial realms beginning

Chapter Five

with Cātummahārājikā and so on, they are born with one of these eight Kāmāvacara Mahāvipāka kinds of consciousness. These types of Vipāka consciousness also serve as Bhavaṅga and Cuti for those beings. When a Citta serves as Paṭisandhi, it also serves as Bhavaṅga and Cuti. There are altogether nine Kāma-sugati Paṭisandhi, one for those who are born with defects and for some lower celestial beings, and eight for full-fledged human beings and Devas. So there are nine Kāma-sugati Paṭisandhi. Nine plus one, Apāya Paṭisandhi, altogether we get ten Kāmāvacara Paṭisandhi. There are ten Kāmāvacara Paṭisandhi because we take eight Kāmāvacara Mahāvipāka individually. Actually there are ten kinds of consciousness that serve as Paṭisandhi, Bhavaṅga and Cuti in Kāmāvacara realm, four Apāya realms and seven Kāma-sugati realms.

Then in the CMA the life span of these beings is given (see CMA, V, Table 5.2, p.197). We have already studied the life span. Life span of Devas is actually taken from the second book of Abhidhamma, the Vibhaṅga. In Vibhaṅga it is stated that one day in Cātummahārājikā is equal to fifty years for human beings. Then thirty days in Cātummahārājikā is equal to 1500 human years. 360 Days for Cātummahārājikā is 18,000 years for human beings. Five hundred such years amount to nine million human years. Last week we calculated the life span of Devas both by human years and celestial years.

Recently I thought it would be good to calculate the life in Cātummahārājikā realm using the measure of time in other realms. These figures are not given in any books. Cātummahārājikā life span by Cātummahārājikā reckoning is five hundred years. But by Tāvātimsa reckoning they are only 250 years. By Yāmā standard they are only 125 years. By Tusitā standard they are only 62.5 years. By Nimmānaratī standard they are 31.25 years and Paranimmitavasavattī they are just 15.625 years. I want you to check it, whether it is correct or not. If it is too difficult, you can just leave it out.

Chapter Five

Now we come to the "Rebirth-linking in the Fine-material Sphere" (see CMA, V, §13, p.197). Rebirth-linking in the fine-material sphere is easy. For fine-material sphere we only have five types of relinking Cittas, five types of resultant consciousness — first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna. How many planes are there in Rūpāvacara realm? There are first Jhāna, second Jhāna, third Jhāna and fourth Jhāna planes. That's all. The planes go according to the fourfold method. We will have to adjust for that fourfold method.

First Jhāna Vipāka Citta serves as Paṭisandhi, Bhavaṅga and Cuti for those who are reborn in the first Jhāna realm. Then for those who are reborn in second Jhāna realm the Paṭisandhi Citta is second Jhāna Vipāka or third Jhāna Vipāka. For those who are reborn in third Jhāna realm their Paṭisandhi is fourth Jhāna Vipāka. For those who are reborn in fourth Jhāna realm, that is, Vehapphala and Suddhāvāsa, Paṭisandhi Citta is fifth Jhāna Vipāka. These types of Jhāna Vipāka consciousness act as Paṭisandhi Bhavaṅga and Cuti for those who are reborn in these Brahma realms.

There are sixteen Brahma realms. For mindless beings there is no Paṭisandhi Citta. If there is no mind, there can be no Citta, no consciousness, no mental factors. For them Rūpa, material properties serve as Paṭisandhi. They are called those having Rūpa as Paṭisandhi; the others are those who have mind as Paṭisandhi. For the Asañña-satta beings that Rūpa continues to exist for five hundred world cycles. When they die, these material properties disappear. Since there is no Paṭisandhi Citta for them, there is no Bhavaṅga Citta or Cuti Citta for them. So for them the whole life is just Rūpa, material property. What the material properties are we will learn in the sixth chapter. So there are altogether six Rūpāvacara Paṭisandhis. That means five Rūpāvacara Vipākas make five Rūpāvacara Paṭisandhis and Paṭisandhi of mindless beings makes one Paṭisandhi. So altogether there are six

Chapter Five

modes of Paṭisandhi in the Rūpāvacara spheres.

After that the life span is given in the *Manual* (see CMA, V, §14, p.198). We talked about the life span last week.

In connection with life span of Brahmas sometimes we need to understand a little about the world cycles — how the world is formed and how it is destroyed. I cannot tell you here about that. It is a long story. It is explained in the Commentaries that one world cycle consists of four Asaṅkheyya Kappas, four incalculable Kappas. One world cycle consists of four Asaṅkheyya Kappas. One Asaṅkheyya Kappa is equal to 64 Antara Kappas. I talked about that last week. In the CMA it says twenty (see CMA, V, Guide to §14, p.198).

Four Asaṅkheyya Kappas are the periods in one Mahā Kappa. One world cycle is divided into four periods. When we talk about Asaṅkheyya Kappas we begin with destruction — the period when destruction takes place, when destruction of the world takes place. It may take a long time for the world to be destroyed. The world is destroyed by fire or sometimes by water and sometimes by air. It will take many years for the world to be completely destroyed. That one period is called in Pāḷi 'Saṃvaṭṭa Kappa' — the period of destruction.

Then another period follows where the world remains as destroyed. Nothing more happens. First there is a period of destruction of the world. Then there is a period where the world just stays destroyed.

The third period follows when the new world is created or begins to form. That also takes a long, long time, time for the mountains and rivers to appear and also for the realms to form. It is actually a long time again.

Chapter Five

Then comes the fourth period when the world exists as formed. It is the only period when beings can be in this world. During the period of destruction all beings die and are reborn in some other Brahma realms which are not affected by the destruction. During that time there are no beings. When the world is destroyed, there are no beings. When the world is forming, there are no beings. So for only one quarter of one Mahā Kappa, it is a time for beings to arise or exist.

It is said that the world is destroyed by fire for seven times. Then the world is destroyed by water. Then it is destroyed by fire for another seven times and the 16th time by water and so on. When it reaches the 64th time, it is destroyed by air.

Now you may want to know how destruction takes place and so on. I will refer you to the *Visuddhimagga*. In the 13th chapter of the *Visuddhimagga* you may find the description of the world being destroyed and formed. It is interesting how first human beings appear in the world and then how the world was formed. So check *Visuddhimagga* chapter 13 in connection with remembering past lives. Chapter 13 deals with what are called Abhiññās.

Let us go to "Rebirth-linking in the Immaterial Sphere, Arūpāvacara Paṭisandhi" (see CMA, V, §15, p.199). Arūpāvacara Paṭisandhi is very easy. You know the four Arūpāvacara Vipāka Cittas:

1. Ākāsānañcāyatana Vipāka Citta,
2. Viññāṇañcāyatana Vipāka Citta,
3. Ākiñcaññāyatana Vipāka Citta, and
4. Nevasaññānāsaññāyatana Vipāka Citta.

Chapter Five

For those who are reborn in Ākāsānañcāyatana realm which is Arūpāvacara realm, Ākāsānañcāyatana Vipāka serves as Paṭisandhi Citta and then Bhavaṅga and also Cuti. For those who are reborn in second Arūpāvacara realm, second Arūpāvacara Vipāka Citta serves as Paṭisandhi, Bhavaṅga and Cuti. For those who are reborn in the third Arūpāvacara realm, third Arūpāvacara Vipāka Citta serves as Paṭisandhi, Bhavaṅga and Cuti. That means a person who gets Arūpāvacara Jhāna as a human being or as a Deva, so when he is reborn, he is reborn in one of the four Arūpāvacara realms. When he is reborn there, the Arūpāvacara Vipāka arises due to the Jhāna he attained in the previous life. The same is true when a person gets first, second, third, fourth or fifth Jhāna as a human being, as a Deva or as a Brahma — he will be born in the world of Brahmas according to the Jhāna, according to the highest Jhāna he attained. If a person gets first Arūpāvacara Jhāna here, for example, then after his death he will be reborn in the first Arūpāvacara realm. Then their life spans nobody knows — 20,000 world cycles, 40,000 world cycles, 60,000 and 84,000.

In a given life Paṭisandhi, Bhavaṅga and Cuti are the same. They have the same or identical object. Paṭisandhi Cittas take Kamma or Kamma-nimitta (sign of Kamma), or Gati-nimitta (sign of destiny) as object. If the object of Paṭisandhi Citta is Kamma all through the life, the object of Bhavaṅga Citta will be Kamma and the object of Cuti Citta will be Kamma. The same is true if the Paṭisandhi takes Kamma-nimitta or Gati-nimitta as object. Similarly the Bhavaṅga and Cuti Cittas will take Kamma-nimitta or Gati-nimitta.

There are altogether how many types of rebirth? The types of rebirth are ten for Kāmāvacara, six for Rūpāvacara and four for Arūpāvacara. There are altogether twenty. You already know what Cittas act as Paṭisandhi in what realms.

Chapter Five

Let's go back to the beginning.

For those born in the four woeful states what is the relinking consciousness? Akusala-vipāka Upekkhā-sahagata Santīraṇa is the relinking consciousness for the four woeful states.

For those who are born as deficient human beings and also for some lesser deities what is the relinking consciousness? Kusala-vipāka Upekkhā-sahagata Santīraṇa is the relinking consciousness for deficient human beings and lesser deities.

For full-fledged human beings and for the six celestial realms what is the Paṭisandhi Citta? How many Paṭisandhi Cittas are there? There are eight Paṭisandhi Cittas, the eight Kāmāvacara Sahetuka Vipāka Cittas. We are all human beings, so our Paṭisandhi Citta may be one of those. Buddha's Paṭisandhi Citta was also one of those.

Then for those who are born in Rūpāvacara realms what are the Paṭisandhi Cittas? There are five Rūpāvacara Vipāka Cittas and also one matter for mindless beings.

Then for those who are born in the four Arūpāvacara realms what are the Paṭisandhi Cittas? They are the four Arūpāvacara Vipākas.

In the next section we will study what Kusalas give what results to what Vipākas. Next section is very interesting section because it is about Kamma. When it comes to Kamma, we can relate it to ourselves to some extent. The others are very theoretical.

Chapter Five

Fourfold Kamma

The next section is called "Kamma-catukka", or "Four Types of Kamma". There are altogether sixteen types of Kamma. There are four fourfold divisions, four groups of four. There are sixteen types of Kamma treated in this section. The first group consists of:

1. Productive Kamma (Janaka),
2. Supportive Kamma (Upatthambhaka),
3. Obstructive Kamma (Upapīḷaka),
4. Destructive Kamma (Upaghātaka).

There are four kinds of Kamma here. What is Kamma? If you have been with me, you know what Kamma is. Kamma is volition, Cetanā. Technically speaking, Kamma means Cetanā, volition which accompanies actions, which accompanies actions by body, by speech and by mind. Popularly we will say Kamma means actions or deeds. Technically or to be exact, we say Kamma is the mental volition that accompanies those actions or deeds. All volitional action except that of the Buddha and Arahants is Kamma. All volitional action or Cetanā becomes Kamma except that of the Buddhas and Arahants. Buddhas and Arahants do not acquire Kamma.

"The Buddhas and the Arahants do not accumulate kamma, since they have eradicated ignorance and craving, the roots of kamma." (CMA, V, Guide to §18, p.200)

So long as there is craving and ignorance, we will always be doing something that will give results in the future. Since Buddhas and Arahants have no ignorance and craving, their actions are just actions; their deeds, their Cetanās or volitions do not amount to Kamma which give results.

Chapter Five

“Nevertheless, even the Buddhas and Arahants are bound to experience the ripening of their past kamma as long as their psycho-physical personality persists, that is, until they pass away.” (CMA, V, Guide to §18, p.200)

So Buddhas and Arahants do not get new Kamma. They may do good deeds, but their doing of good deeds is not Kusala. They do not acquire new or fresh Kamma after they become Buddhas or Arahants. But they are still subject to the results of their past Kamma. Even Buddhas and Arahants sometimes will suffer from the results of their Akusala Kamma.

Buddha, for example, often had a back ache or a headache. He also had pain when a piece of rock hit His foot. Also Arahants suffer pain. So even though they have become Buddhas and Arahants, although they have eradicated all the mental defilements and so they do not accumulate new Kamma, still they suffer, they still enjoy the results of their past Kamma.

“The law of kamma (kammaniyāma) is self-subsistent in its operation, ensuring that willed deeds produce their effects in accordance with their ethical quality just as surely as seeds bear fruit in accordance with their species.” (CMA, V, Guide to §18, p.200)

The law of Kamma is actually not created by the Buddha. It is discovered by the Buddha. Actually it is the law of nature. Buddha discovered the law of Kamma, saw the mechanism of Kamma when He attained during the second watch of night the supernormal knowledge by which he could see beings dying from one existence and being reborn in another. He could see, for example, this being is reborn in hell because he did some Akusala in a previous life. This being is reborn in blissful state because he did some Kusala in a previous life. So the law of Kamma taught by the Buddha is the law discovered by the Buddha, seen by Him. It is not based on logic or just thinking, but it is based on intuitive knowledge, based on actual seeing.

Chapter Five

The direct products of Kamma are the resultant states of consciousness and mental factors. Now the word 'Vipāka' — you have met the word 'Vipāka' many times. We met it in the first chapter. Vipāka is the name for those results that are identical in nature with Kamma. 'Vipāka' means a result which must be identical with the Kamma or the cause.

The results of Kamma are not only Cittas and Cetasikas. There are results of Kamma among the material properties. When we come to the sixth chapter, we will study which material properties are caused by Kamma and so on. The name 'Vipāka' is only given to those that are identical in nature with the cause. That means only Cittas and Cetasikas are called Vipāka. Material properties are not Vipāka, although some material properties are the result of Kamma. In the *Manual*, they are called Kammasamuṭṭhāna Rūpa or Kammajārūpa.

For example, at the moment of rebirth as a human being there arises one of the eight Kāmāvacara Sahetuka Vipāka Cittas and along with that Citta, Cetasikas arise. That Citta and those Cetasikas are called Vipāka of Kusala Kamma of the past. Along with the Citta and Cetasikas there arise thirty particles of matter for human beings. They are the results of past Kamma, but they are not called Vipāka. They are called Kammasamuṭṭhāna Rūpa. When we say Kamma gives results, we must understand that it gives results not only as Cittas and Cetasikas but also as Rūpa.

Productive Kamma

These four, productive Kamma and so on, are grouped with respect to their function, by what they do. The first one is called productive Kamma. 'Productive Kamma' means a

Chapter Five

Kamma that gives results at the moment of Paṭisandhi and during life time. A Kamma that gives results at Paṭisandhi and also during the course of existence is called productive Kamma or Janaka Kamma. This Janaka Kamma may be either Kusala or Akusala Kamma. And as I said, when it produces results, it produces consciousness and mental states as well as materiality which is born of Kamma.

“During the course of existence it produces other resultant cittas and the continuities of kamma-born materiality, ...” (CMA, V, Guide to §18, p.201)

When we study the results of Kamma, we must study these results at relinking and the results during life time. They are different. At Paṭisandhi, at rebirth, they produce Paṭisandhi Citta, Cetasikas and Kammaja-rūpa. During life time they produce Vipāka consciousness and Kamma-born materiality.

“Only a kamma that has attained the status of a full course of action ...” (CMA, V, Guide to §18, p.201)

That means only a Kamma which is full-fledged can have the function of producing rebirth-linking consciousness.

“... but all wholesome and unwholesome kmmas without exception can produce results during the course of existence.” (CMA, V, Guide to §18, p.201)

The productive Kamma is that which produces the result itself. It doesn't have to get help from others. It produces the results itself.

Supportive Kamma

The next one is supportive Kamma (Upatthambhaka). It is said that,

Chapter Five

“(Supportive Kamma) does not gain an opportunity to produce its own results, ...” (CMA, V, Guide to §18, p.201)

It doesn't give results of its own.

“... but (the supportive Kamma) supports (the productive Kamma) either by enabling it to produce its pleasant or painful results over an extended time without obstruction or by reinforcing the continuum of aggregates produced by another kamma.” (CMA, V, Guide to §18, p.201)

It just supports the results of some productive Kamma.

The example is given here as,

“when through the productive function of wholesome kamma one is reborn as a human being, ...” (CMA, V, Guide to §18, p.201)

So a person is reborn as a human being as a result of productive Kamma.

“... supportive kamma may contribute to the extension of one's life span and ensure that one is healthy and well provided with the necessities of life.” (CMA, V, Guide to §18, p.201)

These results we get being supported by this Kamma, supportive Kamma. Supportive Kamma cannot give results by itself. It helps the results of other Kamma.

“When an unwholesome kamma has exercised its productive function by causing a painful disease, other unwholesome kamma may support it by preventing medicines from working effectively, thereby prolonging the disease.” (CMA, V, Guide to §18, p.201)

The supportive Kamma just prolongs the result of some other Kamma.

Chapter Five

“When a being has been reborn as an animal through the productive force of unwholesome kamma, ...” (CMA, V, Guide to §18, p.202)

So as a result of Akusala Kamma a being is reborn as an animal.

“... supportive kamma may facilitate the ripening of more unwholesome kamma productive of painful results, and may also lead to an extension of the life span so that the continuity of unwholesome resultants will endure long.” (CMA, V, Guide to §18, p.202)

A supportive Kamma is just that which supports, that which extends, the result of some other productive Kamma.

Obstructive Kamma

The third one is obstructive Kamma, Upapīḷaka Kamma.

“Obstructive Kamma is kamma which cannot produce its own result but nevertheless obstructs and frustrates some other kamma, countering its efficacy or shortening the duration of its pleasant or painful results.” (CMA, V, Guide to §18, p.202)

This Kamma also does not give its own result but actually interferes with the result of other Kamma.

“Even though a productive kamma may be strong at the time it is accumulated, an obstructive kamma directly opposed to it may counteract it so that it becomes impaired when producing its results. For example, a wholesome kamma tending to produce rebirth in a superior plane of existence may be impeded by an obstructive kamma so that it generates rebirth in a lower plane.” (CMA, V, Guide to §18, p.202)

The Kusala Kamma is strong enough to give result in a

Chapter Five

superior plane of existence, but an obstructive Kamma may interfere with it so that there is rebirth in a lower plane.

“A kamma tending to produce rebirth among high families may produce rebirth among low families; ...” (CMA, V, Guide to §18, p.202)

That is because it is obstructed by this Kamma.

“... Kamma tending to longevity may tend towards shortness of life; ...” (CMA, V, Guide to §18, p.202)

That is because of the obstruction of this Kamma.

“... Kamma tending to produce beauty may produce a plain appearance, etc.” (CMA, V, Guide to §18, p.202)

So this Kamma interferes with or obstructs the results of other Kamma.

“In the opposite way, an unwholesome kamma tending to produce rebirth in the great hells may be counteracted by an obstructive wholesome kamma and produce rebirth in the minor hells or among petas.” (CMA, V, Guide to §18, p.202)

A person has done a lot of Akusala or a powerful Akusala. Normally it would lead him to rebirth in the great hell. He may acquire much Kusala after doing that Akusala. That Kusala Kamma can obstruct or interfere with the Akusala Kamma, so the result of Akusala Kamma may not be as bad as it normally would be.

You know Ajātasattu. Ajātasattu killed his own father. Actually he was to be reborn in Avīci hell. After listening to the Buddha's discourse, the Sāmaññaphala Sutta (dī. ni. 1.150), he became the disciple of the Buddha. He had great respect and devotion for the Buddha. Maybe he acquired much Kusala.

Chapter Five

When he died and he was reborn, he was not reborn in Avīci hell, but some smaller hell near Avīci. One Kamma can obstruct another Kamma. Good Kamma can obstruct bad Kamma. Bad Kamma can obstruct good Kamma.

“During the course of existence many instances may be found of the operation of obstructive kamma. For example, in the human realm such kamma will obstruct the continuum of aggregates produced by kamma, facilitating the maturation of kamma that results in suffering and causing failures in regard to property and wealth or family and friends, etc. In the lower realms obstructive kamma may counteract the rebirth-producing kamma, contributing to occasions of ease and happiness.” (CMA, V, Guide to §18, p.202)

For example, although a being may be reborn as an animal, an obstructive Kusala Kamma can help him to get even happiness and comfort in that life.

Destructive Kamma

Now the last one is destructive Kamma, (Upaghātaka). It also can be wholesome or unwholesome.

“(It) supplants other weaker kamma, prevents it from ripening, and produces instead its own result.” (CMA, V, Guide to §18, p.202)

It is called destructive Kamma. It prevents the result of other Kamma and gives its own result according to this explanation.

“For example, somebody born as a human being may, through his productive kamma, have been originally destined for a long life span, but a destructive kamma may arise and bring about a premature death.” (CMA, V, Guide to §18, p.202)

An example of this would be Devadatta who was

Chapter Five

swallowed up by the earth and went to Avīci hell. First he had supernormal powers. They disappeared when he began to plot against the Buddha. Then when he died, he was swallowed by the earth and he was reborn in Avīci hell. There his heinous crime of causing blood to be congealed in the Buddha and causing the schism in the Saṃgha, that destructive Kamma was so powerful that it cut the result of the Kusala Kamma and immediately took him to hell.

“At the time of death, at first a sign of a bad destination may appear by the power of evil kamma, ...” (CMA, V, Guide to §18, p.202)

By the power of Akusala Kamma the sign of a bad destination may appear to the person who is dying. That means he is going to have a bad rebirth.

“... then a good kamma may emerge, ...” (CMA, V, Guide to §18, p.202)

Good Kamma may emerge by itself or it may emerge influenced by those who are near the dying person.

“(That Kamma) expels the bad kamma, and having caused the sign of a good destination to appear, produces rebirth in a heavenly world.” (CMA, V, Guide to §18, p.202)

That is also destructive Kamma.

You know the story of a hunter who in his old age became a monk. When he was about to die, he had bad signs of destiny. His son who was an Arahant brought him to the Pagoda and had flowers brought to him. Then he let the old monk offer flowers to the Buddha. Then the sign of good destiny appeared to him. His offering of flowers, that Kamma, was a destructive Kamma. It prevented the ripening of bad Kamma and instead gave good results. That ripening of bad

Chapter Five

Kamma was impeded and instead the destructive Kamma gave good results. After his death the old monk was reborn in the celestial world.

“On the other hand, a bad kamma may suddenly arise, cut off the productive potential of a good kamma, and generate rebirth in a woeful realm.” (CMA, V, Guide to §18, p.202)

This is the opposite case. Somebody may have a good sign of destiny first, but later a bad Kamma may arise and then give him a sign of bad destination, so it will take him to a woeful realm.

Destructive Kamma can be both Kusala and Akusala. It cuts the result of the other Kamma and it gives results itself.

Sometimes destructive Kamma does not give results. Sometimes it just cuts off the results of another Kamma. You all know the story of Cakkhupāla. Cakkhupāla became blind. Destructive Kamma made him blind. That destructive Kamma did not cause him to be reborn in hell. Actually Cakkhupāla was an Arahant so it cannot give results. Sometimes it supplants the weaker Kamma and gives results itself. Sometimes it just supplants the weaker Kamma. It does not give results. Both ways it goes.

“The *Vibhāvinī-Ṭīkā* distinguishes between productive kamma and destructive kamma on the ground that productive kamma produces its result without cutting off the result of some other kamma while destructive kamma does so after first cutting off another kamma's result.” (CMA, V, Guide to §18, p.203)

This is the difference explained by a *Ṭīkā*, a Commentary on the *Manual*.

Chapter Five

“But other teachers cited by the *Vibhāvinī* hold that destructive kamma does not produce its own result at all; it completely cuts off the result of other kamma, giving still a third kamma the opportunity to ripen.” (CMA, V, Guide to §18, p.203)

So what's happening here? We expect the teachings of Abhidhamma to be very exact, but here teachers have different opinions and we are not sure who is correct. The explanation here is that among these four sets of Kamma the first three sets are given here according to Suttanta method, not through Abhidhamma method. Only the last set, 'by place of ripening', is in accordance with Abhidhamma. That's why there can be difference of opinion.

These four are the first group in the fourfold four groups of four Kammas treated in this section (see CMA, V, Table 5.3, p.201). After giving the names of the Kamma, the section will teach us what results are produced by what Kamma.

We will continue next week with the others. Do you have any questions? I know you may have many questions.

Student: [Inaudible].

Sayādaw: I think it can be both obstructive and destructive Kamma because a person has done Akusala. Then he does much Kusala. There may be one that can supplant the Akusala Kamma. It could be destructive Kamma as well as obstructive Kamma.

Student: [Inaudible].

Sayādaw: To some extent yes. If we have much obstructive Kamma, let us say, much Kusala Kamma, it can obstruct Akusala Kamma, the result of Akusala

Chapter Five

Kamma will be obstructed. So either Kusala or Akusala Kamma may obstruct either Kusala or Akusala Kamma. That is why we are encouraged to do much Kusala. We can at least obstruct the results of Akusala Kamma.

Student: [Inaudible].

Sayādaw: They belong to the same Kappa. You know there will be five Buddhas in this Kappa. The previous Buddha, Kassapa, belonged to this Kappa. An Anāgāmī came down (from Suddhāvāsa) and asked Buddha to preach. He was an Anāgāmī. There can be Anāgāmīs not only from the time of the immediate previous Buddha but Anāgāmīs from the time of other Buddhas as well.

Student: [Inaudible].

Sayādaw: One Mahā Kappa — I think I explained to you that there are four periods in one Mahā Kappa. Buddha said it cannot be stated in terms of one year, ten years or in terms of centuries. So it is very, very long. The example He gave is to suppose there is a rock about one league high and one league wide and one league deep. A man comes once every one or two hundred years and rubs it with a soft cloth. The rock will wear away but one Kappa has not ended. So it's very long.

Student: How long is one league?

Sayādaw: It is about eight miles.

Chapter Five

Kamma — Part One

Last time we finished the first four kinds of Kamma:

1. productive Kamma,
2. supportive Kamma,
3. obstructive Kamma, and
4. destructive Kamma.

This time we go to the next group — by order of ripening, by order of giving results. That means when there are these four, then number one will give results first. If there are only three and number one is not present, then number two will give results and so on. These four are:

1. The first one is called weighty Kamma (Garuka).
2. The second is called death proximate Kamma (Āsanna).
3. The third is habitual Kamma (Āciṇṇa).
4. And the fourth is reserve Kamma (Kaṭattā).

Weighty Kamma

Weighty Kamma is the Kamma which is powerful, which is very bad or wicked or which is very good or excellent. In the explanation of weighty Kamma it is said here in the CMA that,

“... it cannot be replaced by any other kamma as the determinate of rebirth.” (CMA, V, Guide to §19, p.203)

These Kammas give results as rebirth. Weighty Kamma is so powerful that it cannot be replaced by any other Kamma as the determinate of rebirth. That means if there is a weighty Kamma, then it will certainly give results in the next life.

Chapter Five

Now in one Commentary, the Commentary to *Abhidhammatthasaṅgaha*, it is said that this Kamma cannot be replaced by or prevented by another Kamma. But there are some teachers in Burma who think this is not really true. They think one weighty Kamma can replace another weighty Kamma. In that case one weighty Kamma can be replaced by another weighty Kamma — not by proximate Kamma or habitual Kamma or reserve Kamma. It can be replaced by another weighty Kamma.

Weighty Kamma means with regard to Akusala the five heinous crimes or sins like killing one's own father, killing one's mother, killing an Arahant, causing blood to congeal in the body of the Buddha, and causing a schism, a division in the Saṃgha. If a person has done all these five (Actually it is impossible to do all five.), but if a person has done all these five, then the last one has the priority. If the last one has the priority, the others will not give results. It is the same way with regard to wholesome Kamma. Weighty Kammas are those that are Jhānas. So if you get Jhānas, the higher Jhānas will have priority over the lower Jhānas in causing results. With regard to weighty Kamma, one weighty Kamma can replace another weighty Kamma in determining the rebirth. But they cannot be replaced by any other Kamma such as death proximate Kamma and so on.

“On the unwholesome side, it is the five heinous crimes together with a fixed wrong view that denies the basis for morality.” (CMA, V, Guide to §19, p.204)

That means the wrong view that takes it that there is no Kamma, there are no results of Kamma and so on.

“If someone were to develop the jhānas and later were to commit one of the heinous crimes, his good kamma would be obliterated by the evil deed, ...” (CMA, V, Guide to §19, p.204)

Chapter Five

You all know about Devadatta. Devadatta was the Buddha's cousin. He gained not only Jhānas, but supernormal powers as well. They disappeared. Although he once had the supernormal powers, since he committed two of these heinous offenses, his attainment of Jhānas with psychic powers could not save him from being reborn in hell. The supernormal powers cannot make him take rebirth in the world of Brahmas.

“But if someone were first to commit one of the heinous crimes, he could not later reach a sublime or supramundane attainment, ...” (CMA, V, Guide to §19, p.204)

If someone has done one of these crimes, he will not get Jhāna in that life; he will not get enlightenment in that life.

Also you know King Ajātasattu. He killed his own father. About eight years before the death of the Buddha he went to the Buddha and asked the Buddha to teach him the benefits of being a recluse. Buddha spoke to him what is called Sāmaññaphala Sutta. Although he had all other conditions for reaching Stream-enterer or becoming a Sotāpanna, because he had killed his own father, he could not attain Sotāpanna. When he left, the Buddha said: “If this king had not killed his own father, he would have become a Sotāpanna on this seat.” If a person has done these crimes, he cannot expect to get Jhānas in that life nor can he expect to get enlightenment in that life. They are so powerful that no other Kamma can interfere with them.

- On the wholesome side there are Supramundane attainments, Jhānas and Abhiññās.
- On the unwholesome side there are the five heinous crimes.

Among the five there is causing the blood to congeal in the Buddha. Now here in the CMA the expression used is “the

Chapter Five

wounding of a Buddha” (CMA, V, Guide to §19, p.204). It can lead to misunderstanding. It is explained in the Commentaries that the Buddha's physical body is invulnerable to cuts or wounds or whatever. That means nobody can wound the Buddha. Nobody can cut the skin of the Buddha against His will. The Commentary explained that by the effort of another person Buddha's body cannot be cut nor can blood be drawn from it. But the blood may collect in one place inside the body. That is what is meant by wounding the Buddha here.

Devadatta tried to kill the Buddha. Buddha was walking on Gijjhakūta Hill. Devadatta pushed down a big rock toward the Buddha. The rock hit another rock. A splinter from the rock hit the Buddha's foot. In Burma we say it hit the big toe, but in the Commentary the word 'big toe' is not used, just the edge of the foot is mentioned. That means it could be the big toe or somewhere else. When it happened, the skin was not cut, but the blood congealed in the foot and Buddha had pain. When Buddha had pain, the physician Jīvaka cut open that place to let the blood out. That is said to be meritorious Kamma. I just said Buddha cannot be cut. But here Jīvaka cut that wound and let the blood out. The Commentary said “by cutting the skin with a knife at the Buddha's wish,” that means with His permission. If the Buddha gives permission, His body can be cut. It was to allow the congealed blood out. Devadatta's act was a very grave offense or crime. The physician Jīvaka's act was meritorious Kamma.

The last one is schism in the Saṃgha, causing the Saṃgha to be divided. That can be done only by a monk. So you lay people don't have to worry about causing a schism in the Saṃgha because it is not just dividing monks or setting one group of monks against another. Although that may be a very grave offense, it is not this offense. This offense can be done only by monks because schism of the Saṃgha happens only when two groups of Saṃgha in one Sima¹ perform acts of

1 Sima is a place where monks do some acts of Saṃgha.

Chapter Five

Samgha. When monks perform their acts of Samgha, all monks must assemble in one place. There should not be two groups apart from each other doing Samgha's Kamma. Here this monk wanted to divide the Samgha. And so in this case there are two groups away from each other doing Samgha Kamma. They perform acts of Samgha at the same time. They do Uposatha at same time. That action is what constitutes schism of the Samgha, causing schism of the Samgha. Only a monk can do that and not lay people. That is also said to be the most heinous of these five offenses. Devadatta did two of them — causing blood to congeal in the Buddha's foot and causing schism in the Samgha.

Death Proximate Kamma

The next Kamma is death proximate Kamma, in Pāli Āsanna Kamma. 'Āsanna' means near or close. Here 'near' means near death, close to death. This Kamma is a Kamma remembered or done shortly before death. A person may have done a good Kamma in the past, maybe years ago. If he remembers that Kamma just before death, that Kamma becomes a result-giving Kamma. Sometimes that Kamma may be done just before death. Such a Kamma is called death proximate Kamma. It is done immediately prior to the last Javana process — that means immediately before the death thought process. Before that process there are thought processes going on and on and on. During those moments a Kamma may be remembered and that Kamma may give results in the next life. A Kamma may be done also and give results in the next life.

Now I've told you about a hunter, who when he became old, his son made him a monk. When he was about to die, the signs of hell appeared to him. So he was brought to the terrace of the shrine (Cetiya). Flowers were brought to him. And he was made to offer the flowers to the Buddha, to the shrine. The proximate Kamma changed his sign of destiny.

Chapter Five

Instead he saw the signs of good rebirth.

Death proximate Kamma is very important in that it can determine the next rebirth either good or bad. So even though a person may be good all his life, if he remembers something bad just before his death, then that bad Kamma will get chance to give results. In the same way, if a person is bad all the time, but if he remembers some good Kamma in the past or does some good Kamma before death, then that Kamma becomes Āsanna Kamma, death proximate Kamma, and it will get chance to give results.

“For this reason in Buddhist countries it is customary to remind a dying person of his good deeds or to urge him to arouse good thoughts during the last moments of his life.”
(CMA, V, Guide to §19, p.204)

A person needs good friends to create favorable conditions or circumstances so that he gets good moods and remembers his good deeds, so he can die with these thoughts.

There are many stories. One is about a king in Sri Lanka. When he was about to die, he was expecting his general to come to him. His general had become a monk, but he had not shown up yet. So he said, “The general was with me when I was winning and fighting battles. Now he knows I am going to lose the battle with death, so he doesn't show up.” The general went to the king and talked to him about the meritorious things he had done in the past. The king then remembered all his meritorious deeds and was in a good mood. Then before he died he said, “The general was a good companion on the battlefield as well as in the battle with death.” And so he died peacefully. This is death proximate Kamma.

Please do not misunderstand this. It does not mean

Chapter Five

that you can be wicked all your life and then you do just one good thing before you die. It does not mean that all your bad deeds will not have a chance to give results. They will not have a chance to give results in the immediate next life, but in lives following they will have chance to give results either good or bad. Sometimes a person may be good all his life, but by some chance he had a bad thought just before death and then he may be reborn in some woeful state. But he will not be there for a long time. He will get out of it soon. The next life is bad, however, because of that death proximate Kamma.

Habitual Kamma

The next in order of ripening is habitual Kamma, *Āciṇṇa Kamma*. Habitual Kamma is that which we do habitually, that which we do every day — like meditating, studying, teaching, paying respect to the Buddha, offering to monks and so on. When one habitually performs a Kamma either good or bad, it becomes powerful. In the absence of weighty Kamma or death proximate Kamma, this type of Kamma assumes the rebirth-generating function. When there is no weighty Kamma and when there is no death proximate Kamma, this habitual Kamma will give results or will generate the rebirth in the next life. This habitual Kamma is also very important because sometimes habitual Kamma itself may become a death proximate Kamma. If a person has been doing Kusala Kamma constantly, it follows that this habitual Kamma will present itself to the dying man. Habitual Kamma is actually as important as death proximate Kamma.

In the *Visuddhimagga* and in other Commentaries by the Venerable Buddhaghosa the order given is weighty Kamma, habitual Kamma and death proximate Kamma. In this *Manual* the order is different. Here it is weighty Kamma, death proximate Kamma and habitual Kamma. So there is a difference in the order of these two. The Commentaries of the *Abhidhammatthasaṅgaha* explained that habitual Kamma or

Chapter Five

Āciṇṇa Kamma is very powerful Kamma because it is done again and again or because it is habitual Kamma.

Let's say, there are cattle. When cattle are put in a corral in the evening, an old ox may be the one to enter last. So he will be close to the gate. But when in the morning the cattle are let out, he may be the first to get out of that place, simply because he was close to the gate. In the same way, death proximate Kamma is not as powerful as habitual Kamma, but since it was done just before death, it gets chance to give results. That is why death proximate Kamma is given priority over habitual Kamma in the *Abhidhammatthasaṅgaha*.

Reserve Kamma

The last one is reserve Kamma. The Pāli word is Kaṭattā. 'Kaṭattā' means because it is done it is called Kamma. The Kamma that is not included in the three mentioned before is called a reserve Kamma. A reserve Kamma is not weighty, not death proximate, not habitual, but it is some kind of Kamma that is potent enough to generate rebirth.

“This type of kamma becomes operative when there is no kamma of the other three types to exercise this function.”
(CMA, V, Guide to §19, p.204)

When the other three Kammas do not arise, this Kamma will give results. This Kamma can be the Kamma done in this life or the Kamma done in past lives. So it can be Kamma done not only in this life, but in past lives also. Sometimes we do some meritorious deeds not seriously. Sometimes we do it lightly. Such Kamma may be called reserve Kamma. It is not weighty, not death proximate, not habitual, but just done with not much seriousness. That kind of Kamma gets the chance to give results when the three other Kammas are absent.

Chapter Five

This group is arranged according to the ripening of the Kamma or according to Kamma giving results — so weighty Kamma, death proximate Kamma, habitual Kamma and reserve Kamma.

The next group is with respect to the time of taking effect, with respect to the time of giving results. Again there are four kinds of Kamma. You are all familiar with these four kinds. They are:

1. immediately effective Kamma
(Diṭṭhadhammavedanīya),
2. subsequently effective Kamma
(Upapajjavedanīya),
3. indefinitely effective Kamma
(Aparāpariyavedanīya), and
4. defunct Kamma (Ahosi).

Immediately Effective Kamma

The Pāli word for the first is Diṭṭhadhammavedanīya Kamma. That means Kamma whose results are to be experienced in this life. 'Diṭṭhadhamma' means in this life; 'Vedanīya' means to be experienced. So a Kamma whose result is to be experienced in this life is called Diṭṭhadhammavedanīya Kamma. It is translated as immediately effective Kamma. 'Immediately effective' means effective in this life, in the next moment, tomorrow or day after tomorrow. It may be immediate after some minutes, tomorrow, day after tomorrow, but it must give results in this life. This 'immediately effective Kamma' means Kamma that gives results in the same existence in which it is performed. If it does not give results in this life because of the absence of the necessary conditions, it becomes defunct.

Chapter Five

“According to the Abhidhamma, of the seven Javanas in a Javana process, the first Javana moment, being the weakest of all, generates immediately effective Kamma.” (CMA, V, Guide to §20, p.205)

You have already studied the thought processes. Normally in a thought process there are how many moments of Javana? There are seven thought moments of Javana. The first Javana moment or rather Kamma at the first Javana moment is immediately effective Kamma. This immediately effective Kamma is said to be the weakest of all.

There are stories about immediately effective Kamma especially in the Dhammapada. Somebody offered food to Mahā Kassapa, for example. Then he became a rich man immediately. Isn't that a great result? In the books it is said that this result is not great. This result is rootless result. As a result of this Kamma when you see riches, when you have riches, you will have Kusala-vipāka. When you enjoy it, you will have Kusala-vipāka. Also the riches are the results of this Kamma, but not direct results. The immediately effective Kamma gives results that are only Ahetuka. Rūpa is also called Ahetuka. So it's not so great. Compare it with another result in the realm of Devas. To be rich as a human being or to become a Deva which would you choose? You would choose to become a Deva. So rebirth as a Deva is much greater result than becoming rich as a human being. Although in our eyes the result of immediately effective Kamma is great, but if we compare with result of subsequently effective Kamma, it is not so great. It is called the weakest of all. It can only give results in this life.

Why is it called weakest? It is weakest because it does not have Āsevana condition. 'Āsevana' means repetition. One Javana is repeated seven times. The first one has not received any Āsevana condition from the preceding thought moment. Immediately before Javana is Voṭṭhabbana. Voṭṭhabbana and Javana are different. Voṭṭhabbana belongs to Kiriya. Javana

Chapter Five

belongs to either Kusala or Akusala. So the first Javana does not get Āsevana condition from Voṭṭhabbana. That's why it is called the weakest. With the second, third, fourth and so on they gain momentum because one is supported by another and another. Kamma or Cetanā of the first Javana is said to be the weakest of all.

Sometimes we would like to get results in this very life, right? If we want to get results in this very life, our Kusala must be done very systematically and also it must meet the necessary conditions. In the Dhammapada we will find these conditions — like one must have a good Cetanā, a very strong volition, the offerings one makes must be got by fair and just means, the person who accepts it must have just emerged from Nirodha-samāpatti or Phala-samāpatti and so on. Even when all these conditions are met, the results it gives are just Ahetuka.

Subsequently Effective Kamma

The next one is subsequently effective Kamma. That means the Kamma whose result is experienced in the next life.

“If it is to ripen, (it) must yield its results in the existence immediately following that in which it is performed; ...” (CMA, V, Guide to §20, p.205)

If the Kamma is done in this life, it will give results in the next life.

“... otherwise it becomes defunct.” (CMA, V, Guide to §20, p.205)

If it does not give result in the next life, it is defunct. It will not give results at all.

“This type of kamma is generated by the last javana

Chapter Five

moment (i.e. the seventh Javana moment) in a javana process, which is the second weakest in the series.” (CMA, V, Guide to §20, p.205)

Taking the seventh Javana as the second weakest is the opinion of Leḍī Sayādaw. But there are other teachers which do not agree with him. There are teachers who say Javanas gain momentum from first to seventh, so the seventh Javana is strongest. But Leḍī Sayādaw takes it that the first is not strong, the second is a little stronger, the third is stronger still, the fourth is strongest, then the fifth is weaker down to sixth and seventh. Leḍī Sayādaw takes it that the seventh Javana is the second weakest. In his opinion the five Javanas in between are the strongest.

This Kamma gives results in the next life. If it is a good Kamma, it will give rebirth as a human being or as a Deva; if it is an Akusala Kamma, it will give results in the woeful states.

Indefinitely Effective Kamma

The third one is indefinitely effective Kamma, Aparāpariyavedanīya. It means Kamma whose results are to be experienced in other lives.

“(This) kamma is kamma which can ripen at any time from the second future existence onwards, whenever it gains opportunity to produce results.” (CMA, V, Guide to §20, p.205)

It is important to know that here it is from the second future existence onwards. In other books you will find just in other lives or other rebirths. But actually the correct meaning to understand here is from the second future existence onwards. Let us call ‘this life’ the first life and ‘the next life’ the second life. Then after the next life is ‘the third life’. So in Burma we say indefinitely effective Kamma is Kamma that gives results from the third life to the end of Saṃsāra. In the Commentary called *Vibhāvinī*, *Abhidhammatthavibhāvinīṭīkā*, which is the Commentary of the *Abhidhammatthasaṅgaha*, the

Chapter Five

word used is from this life onwards. That is not the case. In the *Ṭīkās* to *Aṅguttara Nikāya* and also the *Ṭīkā* to *Visuddhimagga* it is expressly said that from the existence which is next to this life. That means this life, next life and the other life. So it comes to the same thing. Therefore, it is the second future existence or as we say in Burma beginning with the third life until the end of Saṃsāra.

“... whenever it gains an opportunity to produce results.” (CMA, V, Guide to §20, p.205)

So during this time from the third life until the end of Saṃsāra, it will give results. Here also we must understand that it will not give results again and again all through this period. It will give results just one time. If it has given results, it is finished, no more results. So when we say, it will give results from second future existence onwards, that means when it gets an opportunity, it will give results in this period of time. Then after giving results, it is finished. It will not give results again.

“This kamma, generated by the five intermediate javana moments of a cognitive process, never becomes defunct so long as the round of rebirths continues.” (CMA, V, Guide to §20, p.205)

So it is generated by the five intermediate Javana moments. That means the second, third, fourth, fifth and sixth Javana moments.

“No one, not even a Buddha or an Arahant, is exempt from experiencing the results of indefinitely effective kamma.” (CMA, V, Guide to §20, p.205)

Buddha and Arahants have eradicated the two roots of existence — craving and ignorance. Since craving and ignorance are destroyed, they do not acquire fresh Kamma. But they are not exempt from or they are not freed from

Chapter Five

experiencing the results of their good or bad Kamma in the past. That is why the Buddha and the Arahants sometimes suffer from pain and so on. They experience the results of their good or bad Kamma in the past. Indefinitely effective Kamma is always with beings. Beings have this Kamma in store for them. We beings do good Kamma sometimes and bad Kamma sometimes. The store of this good or bad Kamma is the one that gives results whenever it has an opportunity, whenever the necessary conditions arise. That is why a being, who is reborn in four woeful states, can come up to human realm. As an animal or a hell-being it is very difficult to get Kusala. Although they may get very little Kusala there, they can still be reborn as human beings or even as Devas because of this store of Kamma, this indefinitely effective Kamma. This store of Kamma is our hope.

The first Kamma will become defunct if it cannot give results in the present life. The second Kamma will become defunct if it cannot give results in the next or second life. But this indefinitely effective Kamma will become defunct only when it has given result or the person has become an Arahant and gets out of this Saṃsāra.

Now you know Aṅgulimāla. Aṅgulimāla the robber killed thousands of people. So he had a great store of Akusala Kamma. But he was fortunate to meet the Buddha. He became the Buddha's disciple and then later on he became an Arahant. When he died as an Arahant, he got out of this Saṃsāra. So the Akusala Kamma, the murder of many human beings, cannot give results to him. They all became defunct Kamma when he died as an Arahant.

Defunct Kamma

The last one is called defunct Kamma. The Pāḷi word is 'Ahosi'. 'Ahosi' means it happened, it arose. It just arose; it

Chapter Five

doesn't give results.

“This term does not designate a special class of kamma, but applies to kamma that was due to ripen in either the present existence or the next existence but did not meet conditions conducive to its maturation.” (CMA, V, Guide to §20, p.205)

So this is not a special class of Kamma. When the other three do not give results in their respective periods, then they are called defunct Kamma.

“In the case of Arahants, all their accumulated kamma from the past which was due to ripen in future lives becomes defunct with their final passing away.” (CMA, V, Guide to §20, p.205)

Sometimes when something is wasted in Burma, we say it has become Ahosi Kamma. There was Kamma, but not result of it.

This group of four is arranged according to the time of taking effect, the time of giving result:

1. The first Kamma gives results in this life.
2. The second Kamma gives results in the next life.
3. The third Kamma gives results from the third life until the end of Saṃsāra.
4. The fourth does not give results. The fourth is just the three when they become inoperative or when they become defunct.

The first three sets are given according to the Suttanta method. Actually it is not Abhidhamma. The last set is according to Abhidhamma. By way of function, by way of ripening, by time of ripening, they are taught according to Suttanta method. That is why there is difference of opinions amongst teachers. We have now covered twelve types of Kamma. They may overlap each other because destructive

Chapter Five

Kamma and weighty Kamma may be the same, for example.

Now we come to the last group, that is, by place of ripening. In which realms do they give results? According to the realms in which they give results, they are divided into four again. They are:

1. unwholesome Kamma,
2. wholesome Kamma pertaining to the sense-sphere (Kāmāvacara Kusala Kamma),
3. wholesome Kamma pertaining to the fine-material sphere (Rūpāvacara Kusala Kamma),
4. wholesome Kamma pertaining to the immaterial sphere (Arūpāvacara Kusala Kamma).

The first one is Akusala. The second one is Kāmāvacara Kusala. The third one is Rūpāvacara Kusala. The fourth one is Arūpāvacara Kusala. They are arranged with respect to the place in which the effect takes place.

Unwholesome Kamma

You all know that Akusala Kamma gives results where? Akusala Kamma mostly gives results in the four woeful states as Paṭisandhi. As results during life, they may give results in human world and Deva world also. By place of ripening there are four kinds of Kamma.

There are three kinds of unwholesome Kamma — bodily Kamma that is unwholesome, verbal Kamma that is unwholesome and mental Kamma that is unwholesome (Akusala Kāya Kamma, Akusala Vacī Kamma and Akusala Mano Kamma). They are divided according to the doors of action. We will come to what the doors are. Here the doors are not eye, ear and so on. Here door means a different thing.

Chapter Five

First let us understand that there are three kinds of Akusala Kamma:

- Kāya Kamma or bodily action,
- Vacī Kamma or verbal action,
- Mano Kamma or mental action.

So Kamma is done through body, Kamma is done through speech, and Kamma is done in mind only. There are three kinds of Kamma.

“How? Killing, stealing, and sexual misconduct are bodily actions generally occurring through the door of the body, known as bodily intimation.” (CMA, V, §22, p.206)

Before the sixth chapter you may not quite understand bodily intimation. Among the 28 material properties there are two that are called the intimations — bodily intimation and verbal intimation. ‘Bodily intimation’ means, just to be simple, let us say, movements of the body, actions of the body. ‘Verbal intimation’ means speech or talk.

These three Kammas — killing, stealing and sexual misconduct — are done through the door of the body, that means done through the action of the body. Here Dvāra or door does not mean eye-door, ear-door, nose-door and so on. The door means just the bodily intimation. So here bodily intimation means just movements of the body. Killing is done by body. Stealing is done by body. And sexual misconduct is done by body.

With regard to these Kammas there are two levels of Kamma we should understand, the one that is just Kamma and the one that becomes a full course of Kamma, full-fledged or rebirth-giving Kamma. You know what Kamma is. Kamma means volition, Cetanā. Since whatever we do, we do with Cetanā, we say Kamma means deeds or actions. Actually

Chapter Five

Kamma means Cetanā.

“Such volition is an unwholesome kamma regardless of whether or not it completes the action, but if it does reach completion of the action and achieves its aim (e.g. the death of the intended victim, the appropriation of another's property, etc.) then it becomes a full course of action.” (CMA, V, Guide to §22, p.207)

When it completes the action, for example, killing — you kill a being. It is killed and it dies. When the being dies, that Kamma becomes a full course of action, a full-fledged Kamma. But you may want to kill it. You may try to kill it, but you don't kill it. Then it is Kamma, but not a full course of Kamma.

That is the difference. Again you try to steal something, but you cannot steal it. When you have stolen it and you get another person's property, then it will become a full course of Kamma. That is the difference between Kamma and a full course of Kamma, you try to steal and do not get it, then it is not a full course of stealing.

“The characteristic of a full course of action is being a kamma with the potency to take on the rebirth-generating role.” (CMA, V, Guide to §22, p.207)

If it becomes a full course of Kamma, it can give results as rebirth. Otherwise it will give results in and during life, not at relinking.

When we talk about results, we have to understand two kinds of results — results at relinking and results during life. Results at relinking are given by the Kamma that has become a full course of action.

“In relation to action, the doors (dvāra) are the media

Chapter Five

through which kamma is performed. The door of the body is bodily intimation (kāyaviññatti), a type of mind-produced material phenomenon by which a person expresses, through the medium of the body, a volition arisen in the mind (see VI, §4).” (CMA, V, Guide to §22, p.207)

To simplify it, it means a movement of the body.

“The expression ‘generally occurring’ (bāhullavuttito) is used because such actions as killing and stealing can be done by speech, ...” (CMA, V, Guide to §22, p.207)

The expression “generally occurring” or “generally occurring through the door of the body” is used because these actions such as killing or stealing can also be done by speech, by command or by writing.

“... yet even in such cases these actions are still considered bodily kamma.” (CMA, V, Guide to §22, p.207)

Killing can be done by speech. You can give command to another person to kill or you can write a letter to another person commanding them to kill. You can use speech to cause another person to kill or to steal, but still it is called bodily Kamma. Mostly these Kammas are done through bodily action.

Then the next is false speech — that means lying, slandering, harsh speech and frivolous talk. They are verbal actions generally occurring through the door of speech. Here also door of speech means speech known as vocal intimation. Through our speech other people know our intentions. That is why it is called vocal intimation. Here also lying, slandering or back-biting, harsh speech and frivolous talk are usually done by speech, but you can write something down and lie to other people. So they can be done by bodily actions also.

“Though such actions as false speech, etc., may also be

Chapter Five

done bodily, i.e. by writing or by hand signals, because their main medium of execution is the door of speech, they are still considered verbal kamma.” (CMA, V, Guide to §22, p.207)

You want to scare the crows away. So you pretend to throw a rock at them. That is Musāvāda. You don't throw the rock. You pretend to throw a rock, so they will fly away. That is Musāvāda. False speech and others can be done by bodily action also. Their main medium of execution is speech, so they are called speech Kamma, Vacī Kamma.

The third group — covetousness, ill will and wrong view — are mental actions generally occurring only in the mind without bodily or vocal intimation. What is covetousness?

“(It) is the mental factor of greed (or Lobha), arisen as the wish to acquire another person's property.” (CMA, V, Guide to §22, p.207)

When we see someone driving a Mercedes, we want that to be our own. It is something like that. That is called Abhijjhā, covetousness.

“Even though greed arises for another's property, it does not become a full course of action unless one gives rise to the wish to take possession of that property.” (CMA, V, Guide to §22, p.207)

You have a strong wish, a strong desire to possess that property. Then it becomes covetousness. But if it is not that strong, it does not become a full course of Kamma. It is not just ordinary Lobha. It is called Visama Lobha, unfair Lobha.

The next one is Vyāpāda, ill will.

“(It) is the mental factor of hatred (Dosa), which becomes a full course of action when it arises with the wish that another being meets with harm and affliction.” (CMA, V, Guide

Chapter Five

to §22, p.207)

Thinking, “May he meet with death” or “May danger befall him” is Vyāpāda. It is something like that. When you think something like this, it is the opposite of Mettā (loving-kindness). In this way, ill will becomes a full course of action.

“Wrong view (micchā-diṭṭhi) becomes a full course of action when it assumes the form of one of the morally nihilistic views which deny the validity of ethics and the retributive consequences of action.” (CMA, V, Guide to §22, p.207)

There are three kinds of Micchā-diṭṭhi mentioned here.

“Three such views are mentioned often in the Sutta Piṭaka:

(i) nihilism (natthika-diṭṭhi), which denies the survival of the personality in any form after death, thus negating the moral significance of deeds;” (CMA, V, Guide to §22, p.207-208)

Beings with this wrong view believe that there are no results in the future. When we deny the future results, we also deny the present Kamma. Actually they deny both Kamma and results. It is said that Natthika-diṭṭhi denies results.

“(ii) the inefficacy of action view (akiriya-diṭṭhi), which claims that deeds have no efficacy in producing results and thus invalidates moral distinctions; and” (CMA, V, Guide to §22, p.208)

Akiriya-diṭṭhi is the wrong view that denies causes, that denies Kamma. There is no Kamma as such that gives results.

“(iii) the acausality view (ahetuka-diṭṭhi), which states that there is no cause or condition for the defilement and purification of beings, that beings are defiled and purified by chance, fate or necessity.” (CMA, V, Guide to §22, p.208)

This view is said to deny both cause and effect. When a person takes one of these views and it reaches seventh

Chapter Five

Javana, it becomes a real Micchā-diṭṭhi. These three — Abhijjhā, Vyāpāda and Micchā-diṭṭhi, are occurring in the mind only, without bodily or vocal intimation. They are Mano Kamma.

So there are Kāya Kamma, Vacī Kamma and Mano Kamma.

How many Kāya Kammās are there? There are three — killing, stealing and sexual misconduct.

How many Vacī Kammās are there? There are four — false speech, slandering, harsh speech and frivolous talk.

And how many Mano Kammās are there? There are three — covetousness, ill will and wrong view.

With regard to the first one Pāṇātipāta, killing, when a person or a being is really killed, then it becomes a full course of action. Stealing, when a person steals and gets the property of another person, then it becomes a full course of action. And Kāmesu Micchācāra, when a person actually commits illicit sex, it becomes a full course of action.

Musāvāda, false speech — can you be free from false speech? It is very difficult especially in this modern society to be 100% honest. They are called white lies. We often say, "Have nice day" or something like that. We may not mean it. Or we may say, "Good to see you", right? But it becomes a full course of action only when it causes injury or loss to another person. So a white lie may not become a full course of action, a full course of Kamma. Although it is lying, it will not give relinking result. But if it causes injury to others or if it causes

Chapter Five

loss to others, it becomes a full course of action.

Then slandering — I don't know what slandering means. Here 'slandering' or in Pāḷi 'Pisuṇa Vācā' means dividing two people. I say something to you that is bad about him. Then I say something to him bad about you, so that you two become divided. That is what is called Pisuṇa Vācā. 'Pisuṇa' means crushing. Pisuṇa Vācā is crushing the friendship between two people. That is what is called Pisuṇa Vācā. Slandering may not be Pisuṇa Vācā. You may say something bad about a person behind his back, but that is not slandering. Pisuṇa Vācā is done with the intention of destroying friendship between two persons or two groups. They become really divided if it becomes a full course of action. If they do not become divided, it is just Pisuṇa Vācā, but not a full course of action.

Pharusa Vācā is harsh speech, abusive language. Only when the intention is evil does it become Pharusa Vācā. That means sometimes mothers may curse their children. They may say, "May something bad happen to you" or something like that because they are angry. But in their hearts they don't want anything bad to happen to their children. They don't mean it. They just say it. That is not called Pharusa Vācā. That does not amount to harsh speech because the intention is pure, the intention is good. Conversely even though you may be smiling, if you have a bad intention, even though the words are soft, it is harsh speech. For example, the king sentencing a criminal to death, sometimes he may be laughing and say, "Put him to sleep" or something like that. That is Pharusa Vācā.

There is a story given in the Commentary that one day a mother could not control her son. So she said, "May a buffalo attack you!" Then the son went out in the forest and a real buffalo followed him. So he said, "If my mother had real

Chapter Five

intention, may the buffalo attack me and if not, may it go away.” Then the buffalo went away. If the intention is harsh, then it becomes harsh speech. If the intention is not harsh, then it does not amount to harsh speech.

Then Samphappalāpa — in writing about Samphappalāpa, frivolous speech, we Buddhists may not be just. There are stories of *Rāmayāna* and *Mahābharata*. For Hindus these are epic stories, real stories, but Buddhist authors say they are not true. They say they are gossip or something like that. So whenever the Commentaries commented on Samphappalāpa, they say talking like in *Rāmayāna* or *Mahābharata*. If the Hindus knew this, they would be very angry with us. This ‘frivolous talk’ means nonsense talk. Here also it is said only when the other person really believes in it, does it become a real Samphappalāpa. Sometimes you may say something to somebody, but he does not believe it. Then it is not Samphappalāpa.

Then there is the Mano Kamma, Abhijjhā. When you have the real desire to possess another person's property, to make another person's property your own property, that strong desire is Abhijjhā.

If you have the strong desire that another person be killed or come into danger, then that is Vyāpāda. And Micchā-diṭṭhi is wrong view.

These ten are called ten unwholesome or Akusala Kammās. There can be just Kamma or there can be a full course of Kamma.

I think we will stop here.

Chapter Five

Student: [Inaudible].

Sayādaw: According to Hindus, Buddhists are Natthika-diṭṭhi because Buddhists do not believe in the existence of Atta. For them 'Natthi' means no Atta. So Hindus call us Natthika-diṭṭhi. According to Buddhists, 'Natthika-diṭṭhi' means those who do not believe in the results of Kamma, that there are no results of Kamma.

Student: What is the difference between false speech and frivolous talk?

Sayādaw: False speech is talk with the intention of deceiving and also that causes injury or loss to others. Frivolous talk is just talking nonsense, talk that is not true, talk that does not lead to any purpose, talk that does not lead to fewness of wants. It is talk that does not lead to the practice of Dhamma. Such talk is Samphappalāpa or frivolous talk. In the Texts as well as the Commentaries, it is said there is such talk as animal talk. That is talk about kings, talk about robbers or thieves, talk about politics or something like that. All of them are classified as animal talk. The Commentaries are very understanding in this matter. Although you may be talking about the king if you conclude your talk with an observation such as "all of these have passed away now and are impermanent", they don't amount to animal talk. You may talk about politics, but at the end you say all of this is impermanent.

Student: [Inaudible].

Sayādaw: When you do a Kamma, there are seven Javana moments. First Javana moment gives results; it gives results here in this life. Last Javana moment

Chapter Five

gives results in the next life. Then the intermediate Javana moments may give results we don't know when. For example, a person is reborn in hell and then escapes from hell and is reborn as a human being. His rebirth as a human being is a result of his indefinitely effective Kamma, not the Kamma he did in hell, but the Kamma he did before going to hell. The same thing can happen in the Deva world. A person who is reborn as a Deva may go to hell as the result of the indefinitely effective Kamma.

Student: [Inaudible].

Sayādaw: When we say rebirth with regard to human beings, we mean conception. At the moment of conception there takes place a combination of Citta (consciousness), mental factors and material properties. When we say rebirth, we mean those three things. These things are the result of Kamma in the past.

Student: [Inaudible].

Sayādaw: To a great extent. Kamma is so powerful that when it produces the relinking Citta, the relinking Citta arises again and again all through the life. Also the material properties produced by Kamma arise at every moment in this life. But when a relinking consciousness repeats itself, we no longer call it relinking consciousness but Bhavaṅga. But actually as you know, they are identical. We will have an occasion to talk about death and rebirth when we get to the last section of this chapter.

Chapter Five

Kamma — Part Two

Last week we finished the ten unwholesome Kammas. First there is the threefold unwholesome Kamma — bodily actions, verbal actions and mental actions. Then there are ten unwholesome Kammas — killing, stealing and so on, — three of bodily actions, four of verbal actions and three of mental actions.

Today we come to “By way of Roots and Consciousness” (CMA, V, §23, p.208).

“Of them (these ten unwholesome Kammas), killing, harsh speech and ill will spring from the root of hatred; ...” (CMA, V, §23, p.208)

That means when a person kills, or speaks harshly, or is angry, that Akusala is accompanied by the root of hatred, it is accompanied by Dosa.

“... sexual misconduct, covetousness, and wrong view from the root of greed; ...” (CMA, V, §23, p.208)

Through Lobha people commit sexual misconduct, have covetousness and wrong view. Whenever we have wrong view, we have some kind of attachment. Wrong view is always accompanied by Lobha or greed.

“... the remaining four arise from two roots.” (CMA, V, §23, p.208)

The remaining ones may arise from either Lobha or Dosa.

The first one killing — killing can be caused by Dosa.

“(Sometimes) greed may be the underlying motivation

Chapter Five

for killing and hatred may be the underlying motivation for sexual misconduct, ..." (CMA, V, Guide to §23, p.208)

Sometimes people may steal as revenge or people may commit sexual misconduct as revenge.

But "the Abhidhamma holds that the volition that drives the act of cutting off the life faculty of another being is always rooted in hatred, ..." (CMA, V, Guide to §23, p.208)

So killing is defined as cutting off the life faculty. The act of cutting the life faculty is always accompanied by Dosa or aversion to the continued existence of the being.

"... while the volition that drives the act of sexual transgression is always rooted in greed, i.e. desire to enjoy sexual pleasure with the illicit partner. The volition driving the other four acts — stealing, lying, slandering, and frivolous talk — may be accompanied by either greed or hatred. All unwholesome (Akusala) courses of action are invariably accompanied by the root delusion (Moha)." (CMA, V, Guide to §23, p.208)

There is always Moha, either Moha and Lobha, or Moha and Dosa, or just Moha.

The *Manual* says,

"According to the classes of consciousness this unwholesome kamma is altogether twelvefold." (CMA, V, §23, p.208)

We understand Kamma to be Cetanā, volition. The author is saying that according to the classes of consciousness this Akusala Kamma is altogether twelvefold. That means twelve types of Akusala consciousness arise. Here Citta itself as a composite whole rather than the individual factor of volition or Cetanā is considered to be Kamma. Sometimes Akusala Cittas are called Kamma. This is just usage. When we say Akusala Citta is Kamma, we mean Akusala Citta along with

Chapter Five

its concomitants including Cetanā. But to be exact as you know only Cetanā is Kamma. Sometimes Cetanā as well as other mental factors and here even Citta is said to be Kamma. Akusala Kamma according to classes of consciousness is twelvefold. That means there are twelve Akusala Cittas.

Wholesome Kamma of Sense-sphere

Next we come to wholesome Kamma of sense-sphere, Kāmāvacara Kusala. There is only one Akusala. We don't say Kāmāvacara Akusala because Akusala is always Kāmāvacara. There is no Rūpāvacara or Arūpāvacara Akusala. With regard to Kusala there are Kāmāvacara Kusala, Rūpāvacara Kusala, Arūpāvacara Kusala and Lokuttara Kusala.

Kāmāvacara Kusala is also threefold — that is, there are bodily action, verbal action and mental action. The author of the *Manual* did not mention what these are — what are bodily actions, what are verbal actions, what are mental actions. The teachers understand it to mean the opposite of the ten Akusala Kammas we just met. When the Akusala Kammas are killing, stealing, sexual misconduct and so on, here Kusala Kammas are taken as the abstention from killing, stealing, sexual misconduct and so on. The first three — abstention from killing, stealing and sexual misconduct — are part of the Virati. There are three abstinences:

- right speech (Sammā-vācā),
- right action (Sammā-kammanta),
- right livelihood (Sammā-ājīva).

Abstention from killing, stealing and sexual misconduct is right action (Sammā-kammanta). Abstention from lying, slandering and so on is right speech (Sammā-vācā). Then the last three are the opposites of covetousness, ill will and wrong view. The opposites are non-covetousness, non-ill will and right view. These last three mental actions are Alobha, Adosa

Chapter Five

and Amoha. Non-ill will is Adosa and non-delusion is Amoha. In this way, there are ten wholesome Kammās of the sense-sphere.

Wholesome Kamma of the sense-sphere is said to be of three kinds. They are:

- Dāna, giving,
- Sīla, virtue or morality, and
- Bhāvanā, mental culture.

It is eightfold according to the classes of consciousness. According to consciousness they are eight. That means the eight Kāmāvacara Kusala Cittas. These three — Dāna, Sīla and Bhāvanā — are expanded into ten kinds of Kusala Kamma. Giving, virtue, reverence, meditation and so on, these ten are called the ten bases of wholesome Kamma, ten bases of meritorious deeds.

The first one is giving. You all know Dāna — giving or offering. Here the Cetanā with which one practises giving, the Cetanā with which one practises virtue and so on is called Dāna, Sīla and so on. Dāna is not only the Cetanā at the moment of giving. It is the Cetanā that precedes and follows the act of giving. Before you practise Dāna you try to get something, you try to do something, so that you can give it to other people. The searching for the things to give is also called Dāna. After giving, whenever you remember, whenever you recollect that Dāna, you have joy. That remembrance is also called Dāna. Dāna does not just mean the volition at the moment of giving but the moments that precede and come after that moment of giving. The same is true of Sīla and so on.

Giving is explained in the Commentary as giving with respect, giving reverently. If you throw away something, that

Chapter Five

is not Dāna. When you make an act of Dāna, you make it seriously, you make it with respect, with adoration like when you offer something to the Buddha and so on.

The second one is virtue, Sīla. For lay people there are five precepts, eight precepts and ten precepts. For monks there are 227 rules and so on. Taking the precepts and keeping them is called Sīla. What if a person does not take the precepts but there arises an occasion to kill and he does not kill. Is that Sīla or not at the moment of refraining? It is Sīla because it is right action. When you refrain from telling a lie, it is right speech. Even though a person has not taken the precepts, if he refrains from killing and so on as the occasion arises, that is also called Sīla.

The third one is Bhāvanā, meditation, mental culture, the practice of forty kinds of meditation, practice of Vipassanā up to the moment of Gotrabhū. Here Bhāvanā does not cover enlightenment. Enlightenment is enlightenment. Bhāvanā is the mental culture that leads to enlightenment or it may be that which leads to and includes the attainment of Jhānas and Abhiññās.

The next one is reverence, being respectful to others, being respectful to elders, being respectful to monks. Being respectful means, for example, when a monk comes you stand up from your seat, you greet him, you may take whatever belongings he is carrying, you give him a place to sit. Such a thing is called reverence to your elders, to your parents, to your teachers.

The fifth one is service. Service is doing something for those worthy of our respect. Also service is explained as attending to the sick. Monks attending to other sick monks; that is also service. There are many kinds of service in lay life

Chapter Five

also — community service, service for the welfare of the religious community, service for the welfare of the monastery, service for the welfare of the Yogis; all these are called service. So when you do something at a retreat and you offer yourself to prepare food, to do the dishes, to clean the house, then that is service.

Number six is transference of merit. You all know this. It's actually not transference of merit but sharing of merit. The Pāḷi word is *Pattidāna*. That means giving what one has obtained. First you do some kind of *Kusala*, let us say, giving. By the practice of giving you get merit. That is called *Patti* in Pāḷi. Then you want to share this merit. You want to make this merit common to other persons. So you share merit with them, with other persons. That action is what is called transference of merit here. This translation, transference of merit, is not so good. 'Transfer' means changing place. Here, as you all know, merit does not change from one person to another. But it is like lighting a candle from the lighted candle of another person. Transference of merit means giving chance for others to get merit for themselves, by having them rejoice at your merit. So when you practise sharing of merit, you say, "May you share my merit" or "May all beings share this merit" and so on.

Then there is rejoicing in others' merit. That is saying, "Sādhū, Sādhū, Sādhū." Now it is customary in Buddhist countries to say, "Sādhū, Sādhū, Sādhū", when merit is shared. When a person rejoices at another's merit, he gets merit. He gets *Kusala*. Now there is a problem here. Can we say, "Sādhū" even though the other person does not share merit with us? For example, we see someone doing charity. Can we rejoice at his merit and get merit ourselves? Yes. But if the merit is specifically for those who have departed, for those who have died, then the person who does the merit needs to share. Otherwise the person who has died cannot get the immediate benefit of that merit. When we share merits with

Chapter Five

those who have departed and they rejoice at our merit, they get merit themselves and they get the results immediately. When we as human beings rejoice at the merit of other people, we don't get immediate results. We just get Kusala. If the merit is done specifically for those who have departed, then we need to share merit with them. And they also need to rejoice at our merit. There are three conditions to be fulfilled for such merit to be immediately effective. The person who does the merit must share with the other person. The departed person must rejoice at the merit. There must be a worthy person to accept the offering, like a Buddha, an Arahant or a monk. When these three conditions are fulfilled, then the departed ones get the results immediately. Rejoicing in merit is rejoicing when merit is shared and even rejoicing when it is not shared. When we see someone doing good, and we think it is Kusala, we can just rejoice at their merit. We can just say to ourselves, "Sādhū, Sādhū, Sādhū." We will get merit ourselves.

The next one is hearing the Dhamma, listening to Dhamma talks. Here hearing the Dhamma or listening to Dhamma talks must be done with a pure heart — not to show ourselves off or not to get a good reputation — with sincerity and seriousness we should hear or listen to the Dhamma. Listening to or learning with innocent heart may be included with hearing the Dhamma.

Teaching the Dhamma — a person who teaches the Dhamma must be without expectation, without any expectation of personal gain whatever, with the intention of making known the Dhamma to other people so they can get benefit from that Dhamma. Here also teaching other innocent kinds of knowledge is called teaching the Dhamma.

The last one is straightening out of one's view. That means having the right view. Right view means — there is

Chapter Five

Kamma, there is the result of Kamma. That is called straightening out one's view.

Altogether there are ten wholesome Kamma of the sense-sphere. First there are three: Dāna, Sīla, and Bhāvanā. Now we have ten — Dāna, Sīla, Bhāvanā and so on.

Reverence and service can be included in virtue because reverence and service are a kind of practice. So they can be included in Sīla.

Transference of merit and rejoicing in other's merit can be included in giving. Transference of merit is giving. Rejoicing in other's merit is not giving. Giving gets rid of covetousness, Issā and Macchariya. Transference of merit and rejoicing in other's merit both get rid of Issā and Macchariya. So they can both be included in giving.

Hearing the Dhamma, teaching the Dhamma and straightening one's view can all be included in Bhāvanā, meditation. When you listen to the Dhamma, you are doing Bhāvanā. When you are teaching the Dhamma, talking about Dhamma, you are doing Bhāvanā.

Ten can become three or three can be extended into ten wholesome Kammass.

Straightening one's view is said to be common to all the others because if you do not have right or straight view, you will not do giving, you will not practise Sīla and so on. Straightening one's view is like a rudder in a ship. It is very important. It can belong to giving, virtue and meditation.

Chapter Five

We are talking about Kāmāvacara Kamma. There are twelve Akusala Kamma. That means according to consciousness. And there are eight Kāmāvacara Kusala according to consciousness. Altogether there are twenty kinds of Kusala and Akusala. These twenty kinds, wholesome and unwholesome, are known as Kamma pertaining to the sense-sphere. There are twenty kinds of Kāmāvacara Kammas — twelve Akusala Kamma and eight Kusala Kamma.

Wholesome Kamma of the Fine-material Sphere

Next we come to Rūpāvacara Kusala Kamma. Rūpāvacara and Arūpāvacara are easy. In Rūpāvacara Kusala Kamma there is only one. That is Mano Kamma. Rūpāvacara Kusala is the five Jhānas. These Jhānas are neither actions of the body, nor verbal action, but they are mental action. They are always Mano Kamma. They are only Mano Kamma. They are to be achieved through meditation, not like Kāmāvacara Kusala. You can achieve Kāmāvacara Kusala without meditation. You must meditate in order to acquire Rūpāvacara Kusala. It is one that always reaches absorption. Only when there is absorption can there be Rūpāvacara Kusala. Rūpāvacara Kusala is divided into five according to the Jhāna factors. First Jhāna has five Jhāna factors (Vitakka, Vicāra, Pīti, Sukha and Ekaggatā). Second Jhāna has four Jhāna factors (Vicāra, Pīti, Sukha and Ekaggatā). Third Jhāna has three Jhāna factors (Pīti, Sukha and Ekaggatā). Fourth Jhāna has two Jhāna factors (Sukha and Ekaggatā). Fifth Jhāna has two Jhāna factors (Upekkhā and Ekaggatā). According to the distinction of Jhāna factors, there are five kinds of Rūpāvacara Kusala Kamma.

Wholesome Kamma of the Immaterial Sphere

Arūpāvacara Kusala — there are four. They are also Mano Kamma, mental only. They are not bodily actions. They

Chapter Five

are not verbal actions. Like Rūpāvacara Kusala they are to be achieved through Bhāvanā, meditation. They are those that reach absorption. They are fourfold by the distinction of objects. Do you know the objects of the four Arūpāvacara Cittas? The first is infinite space. The second has the first Arūpāvacara Citta as object. The third takes the absence of the first Arūpāvacara Citta as object. The fourth takes the third Arūpāvacara Citta as object. Here the distinction is by object, not by Jhāna factors. All these have the same number of Jhāna factors. What are the Jhāna factors? The Jhāna factors are Upekkhā and Ekaggatā. We come to the end of enumeration of Kammās, Kāmāvacara Kamma, Rūpāvacara Kamma and Arūpāvacara Kamma — twenty Kāmāvacara Kamma, five Rūpāvacara Kamma and four Arūpāvacara Kamma.

Results of the Kammās

Now we will study the results of these Kammās, which Kammās give which results. Now please look at the chart (see CMA, V, Table 5.4, p.212). First the results of Kamma are of two kinds. There is the result at relinking or at rebirth. The other is the result during life. There will always be these two kinds of results — results at rebirth (Paṭisandhi) and results during life (Pavatti). 'During life' means after rebirth until death.

In the chart you will see sense-sphere volitions. They are Kamma. Then there are the results at rebirth and during life. Then there are realms of existence. These are the realms where they give results. Next there are the types of consciousness which are the results of the respective Kammās.

Eleven unwholesome Kammās — there are twelve unwholesome Kammās, from them restlessness is omitted. Eleven unwholesome kinds of Kamma give results in four woeful states at rebirth. When they give results in the four

Chapter Five

woeful states, the results are in the form of the unwholesome resultant relinking consciousness — investigation with equanimity, that is, Akusala-vipāka Santīraṇa associated with Upekkhā. That Akusala-vipāka Santīraṇa accompanied by Upekkhā is the result of the eleven unwholesome Cittas or eleven unwholesome Kammās which cause rebirth in four woeful states. Kamma accompanied by restlessness or Uddhacca cannot give results as rebirth because it is too weak. It is not accompanied by strong Cetasikas. Since it is not accompanied by strong Cetasikas, it has no power to give results at rebirth. Another explanation is that it does not give results at rebirth because it is not eradicated by Sotāpatti-magga. Sotāpatti-magga eradicates wrong view and doubt. A Sotāpanna is not born in four woeful states. Still a Sotāpanna cannot eradicate restlessness or Uddhacca. He still has Uddhacca and he will not be reborn in four woeful states. So restlessness cannot give results in the four woeful states as rebirth. But during life time it will give results.

Twelve unwholesome Kammās give results during life in Kāmāvacara realms eleven and Rūpāvacara realms fifteen. In the Kāmāvacara realm the Vipāka is in the form of Cittas. What are the Cittas there? The Cittas there are the seven results of unwholesome actions. In Rūpāvacara realm three will be missing there because the Brahmas do not have nose-sensitivity, tongue-sensitivity and body-sensitivity. Only the other four will arise — eye-sensitivity, ear-sensitivity, Sampaṭicchana and Santīraṇa.

When a person, let us say a human being, sees something undesirable, then he will have Cakkhu-viññāṇa Akusala-vipāka. That Akusala Cakkhu-viññāṇa, that seeing is the result of his past Akusala Kamma. Even Brahmas can have seeing consciousness which is the result of Akusala. When they come down to the human world, they may see ugly things or even if they don't come down to the human world, they may see ugly things. If they look from Brahma world to

Chapter Five

the human world, they will see undesirable objects. So Akusala can even give results to Brahmas.

So the eleven Akusala Kammās can give results in the four woeful states at rebirth with only one type of consciousness. Do you know why there is only one type of consciousness? It is because that is the one type of consciousness that has the function of Paṭisandhi, Bhavaṅga and Cuti. But during life they don't have to be functioning as Paṭisandhi, Bhavaṅga and Cuti. So during life all twelve Akusala Cittas, all twelve unwholesome Kammās give all seven types of consciousness in Kāmāvacara realm and four types of consciousness as results in Rūpāvacara realm.

Now the next group is four three-root superior wholesome consciousness. If you look at the eight Kāmāvacara Kusala, the first two are accompanied by how many roots? The first two are accompanied by three roots. Number three and four are accompanied by how many roots? They are accompanied by two roots. Number five and six are accompanied by how many roots? They are accompanied by three roots. How many roots accompany number seven and eight? They are accompanied by two roots. There are four three-root consciousness — one, two, five and six. Each of these three-root consciousness or Kammās is divided into superior and inferior.

There are two grades of three-root Kusala — three-root Kusala which is superior and three-root Kusala which is inferior. The same is true for two-root Kusala — there is two-root Kusala which is superior and there is two-root Kusala which is inferior. What is superior and inferior? First let us look at three roots and two roots. When you do some meritorious deed, if you do it without knowledge, without understanding, without the understanding of Kamma and its results, then it is said to be done with two roots. Sometimes we may do two-

Chapter Five

root Kusala. If we do our Kusala carelessly, our Kusala may not be accompanied by three roots. Sometimes we practise Dāna. We just give it. We don't think much of it. When we don't think much of our Kusala, it may be two-root. If a Kāmāvacara Kusala Kamma is accompanied by the understanding of the law of cause and effect, the understanding of Kamma and its results, it is called three-root. If it is not accompanied by such knowledge or understanding, it is called two-root.

Now let us look at superior and inferior. When Kusala Kamma is preceded by and followed by Kusala thoughts, it is called superior. If it is remembered again and again by that person, it is called superior. Sometimes people do meritorious deeds, but preceding that deed they may have Akusala. After doing the meritorious deed, they may have some kind of regret, "Oh, if I did not give that away, I might have made use of it for myself or my family." In such a way one may think. There may be some regret. If there are regrets, the Kamma is called inferior. Superior Kusala Kamma is preceded by and followed by Kusala. There is a saying that three kinds of volitions or Cetanās are involved in Dāna and other meritorious deeds. So when you are going to do a Dāna, you should have Kusala Cittas preceding that formal act of giving. And then after giving also, you should have joy and not regret. If you regret after giving, you will get the results in future lives of giving, but you will not want to make use of those results. You will be a very stingy person. Although you may be a millionaire, you don't want to use things which are expensive things, which are good. Even though you are rich, you want to use inexpensive things. So it is important when we practise Kusala, we should see to it that is accompanied by three roots and that it is superior. Only superior Kamma gives superior results. If it is inferior, it will give inferior results. If you want the best results, you want the Kusala that is accompanied by three roots and that is superior.

Chapter Five

Three-root superior wholesome Kāmāvacara Kamma can give results in the sensuous blissful plane in the seven Sugati — six Deva Loka and one human world. Three-root superior wholesome Kamma (There are four.) can give results in seven realms of Kāma-sugati as rebirth. The results are in the form of Cittas. What Cittas are they? They are those that are accompanied by Ñāṇa. There are only four.

During life they give results in all Kāmāvacara realms in the form of eight Kusala-vipāka from Ahetukas and eight Kāmāvacara Sahetuka Vipākas. Altogether there are sixteen. In the Rūpāvacara realm there are three less from Ahetuka. From the Ahetuka Kusala-vipāka nose, tongue and body-sensitivity must be excluded for the Rūpāvacara beings. Vipākas are the five Vipākas found in Rūpāvacara realms.

Next one — three-root inferior and two-root superior — they give the same results. Even though it is three-root because it is inferior, it cannot give three-root results. That's very important. If we want to get three-root results, we must make our Kusala three-root superior. If it is three-root inferior — that means it is not preceded and followed by three-root Kusala — it will not give three-root results. It will give only two-root results.

At the moment of rebirth in Kāma-sugati, that is, in seven realms of Kāma-sugati, such Kamma will give results as the four Kāmāvacara Sahetuka Vipāka Cittas without Ñāṇa. But during life this Kamma gives rise to twelve Cittas — four Kāmāvacara Sahetuka Vipāka Cittas not accompanied by knowledge and eight Ahetuka Kusala-vipākas. In the Rūpāvacara realm results will come from five Ahetukas only.

And two-root superior — two-root superior means when a person performs or does this Kamma, only two roots are

Chapter Five

there. Perhaps he does it carelessly. But his two-root Kusala is preceded and accompanied by Kusala or he remembers it again and again with Kusala. In that case it is two-root superior Kamma. Two-root superior Kamma gives two-root results, not three-root results.

Then the last is two-root inferior. There are four. Inferior means not preceded and not followed by Kusala. It is the lowest form of Kusala. Since it is two-root inferior, it cannot give two-root results. It can only give rootless results. At rebirth for human beings and some kinds of gods (those in *Cātummahārājikā*) the result is Kusala-vipāka Upekkhā Santīraṇa. But during life time in *Kāmāvacara* realm the results are in the form of Ahetuka Kusala-vipāka. In the *Rūpāvacara* realm there are five Ahetuka Kusala-vipāka. Nose, tongue and body-consciousness are omitted.

This is Kamma and the result of *Kāmāvacara* Kamma. In *Kāmāvacara* there are Akusala and Kusala Kamma. We divide Akusala into two. The first level is without restlessness. The next level is all twelve Akusala Cittas. The first one is for rebirth result. The second one is for results during life time. Then we divide the *Kāmāvacara* Kusala into three-root superior, three-root inferior, two-root superior, and two-root inferior. Only three-root Kusala superior can give three-root results. Three-root inferior and two-root superior give two-root results. Two-root inferior cannot give even two-root results. It gives rootless results. I think this much is clear.

Later on we will find the opinion of some others (see CMA, V, Table 5.5, p.216). We will not go there yet. We will read the table (see CMA, V, Table 5.4, p.213). It is not difficult.

Chapter Five

Rūpāvacara and Arūpāvacara Kusala Kamma

Now we come to Rūpāvacara and Arūpāvacara. First Jhāna here also has inferior degree, medium degree and superior degree. These Jhānas can be developed in three ways. Inferior or limited means a person just got the Jhāna and he did not use it again. That kind of Jhāna is called of limited development. Of medium development means he enters into the Jhāna more often, but he is not fully adept at entering into Jhāna or getting out of Jhāna. That means he is not fully familiar with that Jhāna although he has attained the Jhāna. Superior means he is very adept at using that Jhāna. He can enter into Jhāna any time he wants to. He can get out of Jhāna any time he wants to. He can stay in the Jhāna as long as he likes. Also if he has many Jhānas, he can enter into any Jhāna he likes, not in the order given in the books, but in any order.

So the first Jhāna developed in a limited way can give results in the first Brahma plane, Brahma's retinue. The result is in the form of first Jhāna resultant. If it is developed in a medium way, the result is the same Citta, but the realm is different. That same Citta arises in the second realm, Brahma's ministers. If the development is superior, the same Citta will arise in Mahābrahmā realm. First Jhāna developed in three ways gives results in three Brahma realms, three first Jhāna Brahma realms. Although the realms are three, the resultant consciousness is the same, that is, first Jhāna resultant.

Second Jhāna again may be developed in limited, medium and superior way and gives results in realm of minor luster, realm of infinite luster and realm of radiant luster in the form of second Jhāna Vipāka. Third Jhāna of the fivefold method of reckoning arises in these realms also.

Fourth Jhāna is also developed in limited, medium and

Chapter Five

superior way. It gives result as minor aura, infinite aura and radiant aura.

There is confusion here. We are familiar with the fivefold method of dividing Jhānas, but the realms for Jhānas are divided according to fourfold method. Both the second and third Jhāna of the fivefold method give results in second Jhāna realms.

Fifth Jhāna — there is no variation in fifth Jhāna. It is just normal. Fifth Jhāna gives result in the place of great reward, Vehapphala. The resultant consciousness is fifth Jhāna consciousness.

There are beings who develop fifth Jhāna with dispassion for perception — that means these persons are misguided. In the Commentaries they are called Diṭṭhiyas. That means they have wrong view, something like that. People think that because we have mind we suffer and if we do not have mind, we would not suffer. After getting fifth Jhāna, they develop it with dispassion for mind. Saññā does not just mean perception here. Perception here stands for all the factors of mind. So when they practise meditation, they say, “Mind is disgusting, mind is disgusting” and so on. As a result of their concentration, their Jhāna, when they die, they are reborn in the realm of non-percipient beings, the mindless beings. There is no resultant consciousness here. At the moment of rebirth there are only material properties, life-nonad. It is said in the Commentaries that they are reborn there like statues in the same position as they died in here. If they die here lying down, there they will be reborn in lying down posture. If they die sitting here, they will be reborn sitting there for 500 Kappas.

And then there is fifth Jhāna of Non-Returner, Anāgāmī.

Chapter Five

Anāgāmīs are reborn in Pure Abodes only. Their resultant consciousness is fifth Jhāna resultant consciousness.

Then there is base of infinite space. That is first Arūpāvacara Jhāna. It gives result in infinite space realm. The resultant consciousness is first Arūpāvacara consciousness.

Then the second one is infinite consciousness. The third one is nothingness. The fourth one is neither perception nor non-perception. They give results in their respective Arūpāvacara realms. The types of consciousness are the four Arūpāvacara Vipāka types of consciousness. In brief Rūpāvacara Jhāna Kusala gives results in Rūpāvacara realms. Arūpāvacara Jhānas give results in Arūpāvacara realms. There are five Jhānas and four Jhāna planes. Second and third Jhānas give results in second Jhāna plane.

Now we come to the view of some teachers with regard to Kāmāvacara Kusala. We learned that Kāmāvacara Kusala gives results. How many types of consciousness are the results of Kāmāvacara Kusala? There are sixteen — eight from Ahetukas and eight from Kāmāvacara Sahetuka Vipāka. There are some teachers who say that unprompted do not produce prompted results. And prompted actions do not produce unprompted results. The reason they gave was the image in a mirror must be exactly the same as the person. The person and the image must be exact. In the same way, this is true for Kamma and its result; they must be the same. That means prompted will only give prompted result and unprompted will give unprompted result. This is their opinion. This opinion was held by Venerable Mahā Dhammarakkhita Thera, an Abhidhamma master at the ancient Moravāpi Monastery in Sri Lanka (see CMA, V, Guide to §30, p.215). In the *Aṭṭhasālinī* the name of the holder of this view was given as Mahadatta and not Mahā Dhammarakkhita. Some teachers say that *Vibhāvinī-Ṭīkā* was wrong in giving the name as Mahā Dhammarakkhita because

Chapter Five

the name given in *Aṭṭhasālinī* was Venerable Mahadatta. If we want to reconcile these two, we may argue that Dhammarakkhita is another name for Mahadatta.

This view was not accepted by many teachers because the relinking consciousness being prompted and unprompted does not depend on the Kamma being prompted or unprompted. It depends on how the Kamma, Kamma-nimitta or Gati-nimitta is presented to the mind of a dying person. If these three are presented spontaneously without the intervention of another person, then the relinking consciousness is unprompted. If one of these three appears to the dying person with the help of relatives and so on, then the relinking consciousness becomes prompted. The being prompted or unprompted of the relinking consciousness does not depend upon the Kamma being prompted or unprompted. This view was designated as 'Kece' (some). I have told you about this once. When the authors say, "some", that means they don't like it or they think it is not up to the standard. According to those teachers, the results may be different. Unprompted can give unprompted results and prompted can only give prompted results according to some teachers. There is a chart (see CMA, V, Table 5.5, p.216). There are first superior and first inferior, second superior and second inferior, third superior and third inferior and so on. First superior and first inferior are unprompted. The second two are prompted and the next two are unprompted. The following two are prompted and so on.

The first one, three-root superior consciousness, gives results 1-8 of Kāmāvacara Sobhana Vipāka according to the general view. But according to some, since it is unprompted, it can only give unprompted results. Therefore, according to them, it gives rise to 1, 3, 5, 7 of the Kāmāvacara Sobhana resultants.

Then the first three-root inferior Kāmāvacara Sobhana

Chapter Five

Citta can only give two-root result. That is 3, 4, 7 & 8. It is unprompted. But according to some, it just gives 3 & 7 as results.

Then the second superior three-root Kusala Citta, since it is superior and three-root, gives all eight Kāmāvacara Sobhana Vipāka. Here 1-8 means both at rebirth and during life. They are mixed together. But according to some, since it is prompted, only those that are prompted are the results, so they get 2, 4, 6 & 8 as the results.

Then the second inferior three-root Kusala Citta which is preceded or followed by Cittas without wisdom can only give two-root resultants. These are 3, 4, 7 & 8. According to some, since it is prompted, only 4 and 8 could arise.

Then the third Citta — third Citta superior has only two roots. According to the general view, it will have two-root results 3, 4, 7 & 8. According to some, it is unprompted, so the results will be 3 & 7.

Then the third Kāmāvacara Sobhana inferior Citta has two roots, but it is not preceded or followed by two-root Cittas. Therefore, that Citta gives rootless rebirth resultants. There are no Kāmāvacara Sahetuka Vipāka, only rootless Vipāka arise.

Then the fourth Citta — what is fourth Citta? It has two roots. So it gives two-root results — 3, 4, 7 & 8. According to some, since it is prompted, it gives 4 & 8 as results only.

Fourth inferior only gives rootless results. So there are no Kāmāvacara Sobhana Vipāka Cittas.

Chapter Five

Then the fifth is superior, it has three roots — so the results are 1-8 or according to some only unprompted — 1, 3, 5 & 7.

And the fifth inferior two-root Kāmāvacara Sobhana Citta gives results as Sobhana Vipāka Cittas 3, 4, 7 & 8. Since it is unprompted, it gives Sobhana Vipāka Cittas 3 & 7 as results according to some.

The sixth superior three-root Kāmāvacara Kusala Citta gives results as Sobhana Vipāka Cittas 1-8. Since it is Sasaṅkhārika, prompted, Sobhana Vipāka Cittas 2, 4, 6 & 8 will be the results according to some teachers.

And the sixth Citta inferior gives two-root results as Sobhana Vipāka Cittas 3, 4, 7 & 8. Since it is prompted, some say the results are 4 & 8.

The seventh superior two-root Citta's results are 3, 4, 7, 8. It is unprompted, so 3 & 7 are the results according to some teachers.

Seventh inferior has rootless results. There are no Kāmāvacara Sobhana results.

Eighth superior gives two-root results, so they are Sobhana Vipāka Cittas 3, 4, 7, 8. Since it is prompted, according to some, the results are Sobhana Vipāka Cittas 4 & 8.

Eighth inferior because it is inferior it gives rootless

Chapter Five

results only. There are no Kāmāvacara Sobhana Vipāka Cittas.

Rootless resultants are for all. So it is a little complicated.

The main thing to keep in mind is that according to 'some' only unprompted results arise from unprompted Kusala and only prompted results arise from prompted Kusala.

Now there is one thing important to note about Anāgāmīs. Please turn to page 218 of the CMA. Non-Returners are reborn in the Pure Abodes. You all know that if a person becomes an Anāgāmī, he will not come back to this Kāmāvacara realm. He will be reborn in one of the five Pure Abodes. It is said that the rebirth of Anāgāmīs into these five realms is determined by each one's predominant spiritual faculty. There are five spiritual faculties — Saddhā, Vīriya, Sati, Samādhi and Paññā. If a person's Saddhā is predominant, he will be reborn in the first Pure Abode. If his Vīriya is predominant, he will be reborn in the second and so on. Non-Returners in whom faith is the dominant faculty are reborn into Aviha realm; those in whom energy is the dominant faculty are reborn into the Atappā realm and so on.

“Although none but non-returners are reborn into the Pure Abodes, ...” (CMA, V, Guide to §31, p.218)

So only Anāgāmīs are born in Pure Abodes.

“... there is no fixed law holding that all non-returners are reborn there.” (CMA, V, Guide to §31, p.218)

Only Non-Returners are reborn in Pure Abodes. Non-Returners may be reborn in the other Brahma realms also, not just in Pure Abodes. If a Non-Returner gets only first Jhāna,

Chapter Five

then he will be reborn in first Jhāna realm. Only when he gets the fifth Jhāna will he be reborn in one of the five Pure Abodes. When we say Non-Returners can be reborn in Pure Abodes, we mean Non-Returners can be reborn in the Pure Abodes, but Non-Returners can also be reborn in the other Brahma realms. Non-Returners cannot be reborn in Kāmāvacara realm because they have given up attachment or desire for Kāmāvacara realm.

“It may be that the Pure Abodes are open only to non-returners who possess the fifth jhāna, while non-returners with a lower jhāna attainment will be reborn elsewhere in the fine material plane.” (CMA, V, Guide to §31, p.218)

They will be reborn in first, second, third and fourth Jhāna planes.

“All non-returners must be reborn in the fine-material plane because they have eradicated sensual desire (kāmarāga), the fetter which leads to rebirth in the sensuous plane.” (CMA, V, Guide to §31, p.219)

There are three kinds of topmost realms. They are called Vehapphala (great reward), Akaniṭṭha and Nevasaññānāsaññāyatana (neither perception nor non-perception). Those Noble Ones who are reborn in those three realms will not be reborn in other realms. They will become Arahants there and finish their Saṃsāra.

The Noble Ones who are reborn in the Brahma realms will not be reborn in lower Brahma realms. They may go higher and higher, but they will not go lower. We come to the end of “Four Types of Kamma” or “Kamma-catukka”.

Kāmāvacara Kusala gives both identical and non-

Chapter Five

identical result. The identical results of Kāmāvacara Kusala are the eight Kāmāvacara Sobhana Vipāka. Kāmāvacara Kusala has both identical and non-identical results. But Rūpāvacara and Arūpāvacara Kusala give only identical results. There are no non-identical results for them.

The concluding verse:

“Thus sublime merit, determined according to planes, produces similar results ...” (CMA, V, §33, p.219)

That means identical results.

“... (both) at rebirth-linking and in the course of existence.” (CMA, V, §33, p.219)

Whether it is at rebirth or during life time, they give only similar results. But Kāmāvacara Kammās can give both identical and non-identical results.

Sādhū! Sādhū! Sādhū!

Process of Death & Rebirth — Part One

Today we will pick up where we left off last year. I think we came to the end of the section on Kamma last year. So today we will study the section called the "Process of Death and Rebirth".

Four Causes of Death

First the author mentions the four causes of death. These four causes are:

1. The expiration of the life span;
2. The expiration of the productive Kammic force;
3. The simultaneous expiration of the life span and the productive Kammic force;
4. The intervention of destructive Kamma.

These are the four causes of death. These four causes of death are explained with the simile of an oil lamp. Imagine or visualize an oil lamp burning. It will be burning so long as there is a wick, there is oil, there is no gust of wind, or there is no deliberate extinguishing by a person. When the wick is used up, the flame will go out. If the oil is used up, the flame will go out. When both are used up, the flame will go out. Even though there is oil, there is wick, but when there is a gust of wind or somebody extinguishes it, the flame will go out. In the same way, the expiration of life span is like the expiration of the wick. Expiration of the Kammic force is like the expiration of the oil. The expiration of both the life span and Kammic force is like the expiration of both. The last one — the flame going out because of a gust of wind or somebody extinguishes it — is like a destructive Kamma. So there are these four kinds of death.

Chapter Five

Death Defined

Death in Buddhism is defined as the interruption of the life faculties included in the limits of one existence or one becoming. *Jīvitindriya* or life faculty is important. When it expires, a person is said to die. When a person dies, both mental faculties and physical faculties disappear. With the cessation of the mental and physical faculties one is said to die. Death is just the interruption or cutting off of that life faculty.

Death through Expiration of Life Span

The first kind of death comes through the expiration of life span. As you know, there are some realms which have fixed life span — *Cātummahārājikā*, *Tāvātimsa* and so on. But for human beings there is no fixed life span. The life span of human beings is supposed to be about 100 years. If a person dies when he reaches 100 years, although his Kammic force is still unexhausted, he is said to die through expiration of life span. His past Kamma may have potential to give him a longer life. But since he was born at a time when humans only live for 100 years, and he dies at the age of 100 years, he is said to die at the expiration of the life span. For celestial beings their life span is longer than that for human beings. When they die at the end of their life span, for example, *Cātummahārājikā* beings, death is at the end of 500 celestial years. Dying at the end of 500 celestial years would be dying through expiration of life span for them.

Then in the CMA, there is a saying,

“If the productive kamma is still not exhausted when death takes place through reaching the maximum age, the kammic force can generate another rebirth on the same plane or on some higher plane as in the case of the devas.” (CMA, V, Guide to §34, p.220)

I don't know where he took this from. I have no way of

Chapter Five

saying whether it is right or wrong. Maybe he took it from the Commentary of Leḍī Sayādaw. I don't have that book, so I cannot say whether it is true or not. But according to my understanding, a Kamma can only give one Paṭisandhi. One Kamma can give only one Paṭisandhi. So although it is not exhausted, I don't think it can give another Paṭisandhi result.

Death through Expiration of Kammic Force

The second one is the expiration of the productive Kammic force. This is death before the end of a normal given life span. For example, human beings are supposed to live for about 100 years now. If a person dies before 100 years, he is said to die due to the expiration of the productive Kammic force. His Kamma in the past cannot help him to live up to 100 years. Therefore, he dies before he reaches 100 years. In that case he is said to die because of the expiration of the productive Kammic force. When a person dies through the expiration of the productive Kammic force, his life span may not be exhausted. And also there are other favorable conditions for the prolongation of life. Although there are these conditions and although life span is not exhausted, still his Kammic force is exhausted. He dies before he reaches the end of the life span. This is death through the expiration of the Kammic force.

Death through Both

When both the Kammic productive force and the life span simultaneously come to an end, there is death due to the expiration of both. For example, a human being dies at the age of 100 years, then he is said to die through expiration of both his life span and Kammic force.

Chapter Five

Death through Destructive Kamma

The fourth kind of death is through a destructive Kamma. A destructive Kamma can be a past Kamma done in previous lives or something done in the present life. Destructive Kamma intervenes when a person is killed by his own attempt or by attempt of others or if he is killed by some disease. Also in the case of some persons who commit a very heinous offense against those who are very virtuous, then their Kammic force cannot maintain their life, cannot prolong their life up to the end of their life span or up until they reach to their normal end. That kind of death is called death through the intervention of a destructive Kamma. Death through the intervention of a destructive Kamma can be caused by the Kamma of the past. I think you still remember destructive Kamma from when we studied the four kinds of Kamma. When a person dies through a destructive Kamma, that destructive Kamma can belong to the past or it can be in this life.

You know there is a story about a king who cut the hands and feet of a hermit who was a Bodhisatta. The Bodhisatta in that life was called Khantivādi because he practised forbearance. He practised patience. The king was displeased with him. The king wanted to test him — whether he had real patience. He ordered the hermit's hands to be cut off and then his legs to be cut off. Although they were cut off, the hermit did not get angry. But this crime was so grave that the king was swallowed by the earth. The king's offense of cutting off the hermit's hands and legs was so bad that it interfered or destroyed the force of his past Kamma. So that force could not maintain his life any longer. Thus he was swallowed by the earth and died. He was reborn in Avīci hell. That sort of death is called death through destructive Kamma. There are many kinds of death through destructive Kamma — dying in an accident, committing suicide, and dying in natural calamities as well.

So there are these four kinds of death taught in

Chapter Five

Buddhism. Among them the first three are called Kālamaraṇa, timely death. That means a person dies when it is time for him to die. But the last one is called Akālamaraṇa, untimely death. There is still life span and there is still force of productive Kamma, but it is cut off through a destructive Kamma. So it is called Akālamaraṇa, an untimely death. His life is like the flame of an oil lamp going out with a gust of wind. These are the four kinds of death.

Now the author explains what signs come to the mind of a person at the time of death.

“In the case of those who are about to die, at the time of death one of the following presents itself, according to circumstances, through any of the six (sense) doors by the power of kamma:” (CMA, V, §35, p.221)

When a person is about to die, one of the three kinds of objects presents itself to his mind through one of the six sense-doors — through eye, through ear and so on. That presentation of the object itself is caused by the force of Kamma. The object appears to the mind of a dying person by the force of Kamma he did in the past. That Kamma may be Kusala Kamma or Akusala Kamma.

Three Kinds of Objects at Death

The three kinds of objects that appear at the time of death are:

1. Kamma;
2. Sign of Kamma, Kamma-nimitta;
3. Sign of Destiny, Gati-nimitta.

Any one of these three will present itself to the mind of a dying person. Kamma is the Kamma that is productive of rebirth.

Chapter Five

Kamma

The Kamma here is productive Kamma that gives Paṭisandhi result in the next existence.

Sign of Kamma

“a sign of kamma, that is, a form, etc., that had been apprehended previously at the time of performing the kamma ...” (CMA, V, §35, p.221)

That means the main object at the time of performing that Kamma and also —

“... or something that was instrumental in performing the kamma;” (CMA, V, §35, p.221)

There are two kinds of signs of Kamma:

- the main and
- the secondary or instrumental.

Let us say, the sign of Kamma is donating a monastery. The monastery is the main object and the furniture used at the monastery, giving alms, the giving of robes and so on, these are called instrumental in performing the Kamma. There are two signs of Kamma. If it is erecting a pagoda, the pagoda is the main object. The flowers and so on are the secondary objects. It is similar for an Akusala act such as killing an animal. The animal is the main object and the weapon used in killing is called instrumental or a secondary object. In every sign of Kamma there may be these two varieties — the main object and the secondary.

In the text, “... that had been apprehended previously

Chapter Five

at the time of performing the Kamma ...", refers to the main object. "... or something that was instrumental in performing the Kamma;" refers to the secondary object.

Sign of Destiny

"A sign of destiny, that is, (a symbol of the state) to be obtained and experienced in the immediately following existence." (CMA, V, §35, p.221)

A sign of destiny may come to the dying person's consciousness. Immediately following existence is called destiny here. The sign of destiny means the sign of that immediately following existence.

There are again two varieties for sign of destiny:

- one to be obtained, and
- one to be experienced.

That means if a person is going to be reborn as a human being, the sign of destiny to be obtained is the wall of his mother's womb. The sign to be experienced is the experience of his life as a human being. If he is going to be reborn in a celestial state, then the celestial realm is the state to be obtained and the celestial mansions, celestial nymphs, trees and others are those that are experienced. If a person is going to be reborn in hell, then hell is the state to be obtained and hell fire and those who do torture to the inhabitants of hell are called the signs to be experienced in that existence.

Here also the sign of destiny is of two kinds:

- the main, and
- the secondary.

The main sign is the existence or the realm where a dying person is to be reborn. The secondary ones are those things that you will experience in that life.

Chapter Five

One of these three kinds of objects will present itself to the mind of a dying person.

“It should be stressed that this object presents itself to the javana process of the dying person, not to the death consciousness itself. The death consciousness (*cuticitta*), the final *citta* in a life term, apprehends the same object grasped by the rebirth consciousness and *bhavaṅga* of the existence that is about to end.” (CMA, V, Guide to §35, p.221)

It is important because if we do not understand this, we might say that the object of *Paṭisandhi*, *Bhavaṅga* and *Cuti* is the same in all lives. The *Kamma*, sign of *Kamma* or sign of destiny in one life will be the object of *Paṭisandhi*, *Bhavaṅga* and *Cuti* in other lives as well — that is not correct. As you know, in one life the object of *Paṭisandhi*, *Bhavaṅga* and *Cuti* remains the same. When we look at the diagram (see CMA, V, Table 5.6, p.225), it will be clearer. The object⁸ is presented to the *Javana* process, not the death-consciousness. In other words these objects are taken as objects by the *Javana* process not by *Cuti Citta*.

To the mind of a person who is dying any one of these objects presents itself. When they appear to the mind of the dying person, they may appear through any one of the six sense-doors. They appear to the dying person through the force of the *Kamma* done in the past. ‘In the past’ means previously in this life or in other past lives.

Next paragraph — “Thereafter, attending to that very object thus presented, the stream of consciousness — ... — continually flows, inclining mostly towards that state.” (CMA, V, §36, p.221)

“Thereafter, attending to that very object thus presented, ...” (CMA, V, §36, p.221)

⁸ The object presented to the *Janas* at this time will be a new or different *Kamma*, or a new or different sign of *Kamma*, or a new or different sign of destiny.

Chapter Five

Just before Cuti, the Javanas in the death thought process take that object as object, that is, Kamma, sign of Kamma, or sign of destiny as object.

“... the stream of consciousness — ... — continually flows, ...” (CMA, V, §36, p.221)

It goes on and on and on.

“... inclining mostly to that state.” (CMA, V, §36, p.221)

That means inclining mostly toward the state in which he is going to be reborn in. It says “mostly” because when people die suddenly, they may not have time to incline to the state. So the word ‘mostly’ is inserted here.

If you kill a fly by hitting it, it may not have time to incline toward the existence in which it is going to be reborn in. There can be no pure continuity of consciousness or there is corrupted continuity of consciousness at that time because it is killed instantly. For those beings the inclining toward the state to be reborn in and the mind to be pure or corrupted cannot happen. So ‘mostly’ is put here.

“(That stream of consciousness is) in accordance with the kamma that is to be matured, whether pure or corrupted.” (CMA, V, §36, p.221)

So his stream of consciousness will be pure if the Kusala Kamma is to give result. His stream of consciousness will be corrupted if Akusala Kamma is to give result. According to the Kamma which will give result, his stream of consciousness is pure or corrupted.

“... and in conformity with the state into which one is to be reborn ...” (CMA, V, §36, p.221)

Chapter Five

When a person is going to be reborn in the human realm, his mind is going to be inclined toward that realm. If he is going to be reborn in a celestial realm, his mind will be inclined toward the celestial realm. It is like your mind inclining toward a place you are going to. You are preparing, packing things up to go to some place. Your mind is inclined toward that place. In the same way, since it is a being about to die, his mind will incline towards his future destination.

“... attending to that (very) object thus presented, ...”
(CMA, V, §36, p.221)

This is a general statement. For most people their mind will take the object thus presented, that is, their mind will take the object whether it is Kamma, sign of Kamma or sign of destiny. But sometimes we can do something to change that presentation of objects. I have repeatedly told you about a man who had been a hunter. In his old age he became a monk; his son who was an Arahant ordained him. When the old man was lying on his death bed, he saw dogs running after him or surrounding him. At that time he was frightened. He said, “Get them away; get them away”, or something like that. When the son heard this, he knew the signs of Niraya, the signs of hell had arisen for his father. So he had his novices bring flowers and put them on the terraces of the pagoda. Then he had his father taken to the pagoda. He told his father that these flowers are for you to offer to the Buddha. He told him to offer the flowers to the Buddha and to get his mind clear, to get his mind settled. So when the old monk offered flowers to the Buddha, those signs changed. Instead of seeing dogs running after him, he saw celestial nymphs. When he saw celestial nymphs, he said to his son, “Go away, go away.” The son asked, “Why?” He said, “Your mothers are coming.” With that mind he died and he was reborn as a celestial being. First the object presented was the sign of destiny for hell. His son was an Arahant, so he knew what to do. He tried and succeeded in changing that sign of destiny from a sign of hell to a celestial sign. So “attending to that very object presented” is a general statement. There are cases where one

Chapter Five

may attend to a sign produced by relatives or whoever is near one at death.

“Or that rebirth-producing kamma presents itself to a sense door in the way of renewing.” (CMA, V, §36, p.221)

Now there are two kinds of presentation of these objects:

- The first kind of presentation of object has to do with some kind of Kamma one did in the past.
- The second kind of presentation is that “rebirth-productive Kamma presents itself to a sense door in the way of renewing”.

The Kamma appears to him as though he were doing it at that time. It becomes new again and he feels as though he were doing that Kamma at that very moment. That Kamma may have been done years ago or even lives ago. That Kamma which is going to give Paṭisandhi results becomes so powerful that in his mind he feels he is doing that Kamma again.

“... the kamma presenting itself does not appear as a memory image of something that was previously done, but it appears to the mind door as if it were being done at that very moment.” (CMA, V, Guide to §36, p.222)

He feels as if he were doing that Kamma again at that very moment. In that case it is a Kamma which he experiences again at that time. Therefore, the presentation of the object is of two kinds. The first is that he remembers his Kamma or a sign of Kamma or a sign of destiny appears to him. The second one is he feels as though he were doing that Kamma at that moment.

Let us consider death and rebirth-linking process. Up to this passage the person has not yet died. The person has not yet reached the last thought process.

Chapter Five

“To one who is on the verge of death, either at the end of a cognitive process (That means Vithi Citta.) or at the dissolution of the life-continuum, the death consciousness, the consummation of the present life, arises and ceases in the way of death.” (CMA, V, §37, p.222)

This is how death occurs.

“To one who is on the verge of death, ...” (CMA, V, §37, p.222)

It is one who is near his death.

“... either at the end of a cognitive process ...” (CMA, V, §37, p.222)

That means either at the end of Javana or Tadārammaṇa, death-consciousness will arise.

“... or at the dissolution of life-continuum, ...” (CMA, V, §37, p.222)

That means after Bhavaṅga, death-consciousness will arise. You can find out that there can be at least four kinds of death thought processes. Actually there are many.

From this statement you can get four death thought processes:

- The first one is at the end of Javana;
- The second is death at the end of Tadārammaṇa;
- The third is death at the end of Javana and Bhavaṅga;
- The fourth is death at the end of Tadārammaṇa and Bhavaṅga.

There can be these four kinds of death thought processes. There are many more. So death may arise after or

Chapter Five

at the end of the Javanas or after Tadārammaṇa or after Bhavaṅga. Death-consciousness is the last consciousness in that present life. It is the consummation of the present life; it arises and ceases in the way of death — that means by way of death. According to this teaching, 'death' means arising and disappearance of the last consciousness in one life.

“Immediately after that (death consciousness) has ceased, a rebirth-linking consciousness arises and is established in the subsequent existence, ...” (CMA, V, §37, p.222)

By these words “immediately after death” the author wanted to prevent the opinion that there is an interim life between two lives. It is called Antarābhava in Pāḷi. In Theravāda Buddhism Antarābhava is not accepted. Here since the author belongs to Theravāda Buddhism, he wants to prevent that from being taken to be true. So immediately after that death-consciousness, rebirth-consciousness arises. There is no time gap between death in one life and rebirth in the next life.

There may be practical experiences of a person being in something like an interim life. According to Theravāda Buddhism, that is just one life. That is not an interim period between one life and another. That which is called an interim period is one life. A person dies and then he may be reborn as a ghost. He may be living as a ghost for seven days or whatever. He dies then as a ghost and may be reborn as a human being. Theravāda Buddhism regards that life as a ghost as just one existence, one Bhava. It is not an interim period between one life and another. But according to the other schools of Buddhism, that period is said to be just an interim period. They don't call it a life although the word 'Bhava' is used. Antarābhava — 'Antarā' means in between so life in between. By the words “immediately after death” the author discarded the opinion that there is an interim period between one life and another. According to the teachings of Theravāda Abhidhamma, death is immediately followed by rebirth-

Chapter Five

consciousness. As soon as rebirth-consciousness arises, he is in a new life. So rebirth-linking consciousness arises and is established in the subsequent existence. As soon as the rebirth-consciousness arises, he is already in a new life. It is not that rebirth-consciousness arises before the new life and then when the new life appears rebirth-consciousness has reached its static stage or dissolution stage. So rebirth-consciousness comes into being immediately after the expiration of death-consciousness.

“(That rebirth consciousness) apprehending the object thus obtained, ...” (CMA, V, §37, p.222)

That means rebirth-consciousness takes the object which was taken by the Javana thought moments before death.

“... either supported by the heart-base ...” (CMA, V, §37, p.222)

That means if he is reborn in the Kāmāvacara or Rūpāvacara, then his consciousness will have the heart-base. If he is to be reborn in the Arūpāvacara realm, then his rebirth-consciousness is baseless. It has no base. So the rebirth-consciousness is supported by heart-base or is without a base.

“... it is generated by a volitional formation that is enveloped by latent ignorance and rooted in latent craving (as is appropriate).” (CMA, V, §37, p.222)

I hope you have the picture of the diagram in your mind or you can look up the diagram (see CMA, V, Table 5.6, p.225). There is death-consciousness and there is rebirth-consciousness. That rebirth-consciousness is generated by a volitional formation. Volitional formation just means Kamma. So it is generated by Kamma.

Chapter Five

“(It) is enveloped by latent ignorance and rooted in latent craving.” (CMA, V, §37, p.222)

In the minds of beings, ignorance (Avijjā or Moha) and craving (Taṇhā) are always latent. We do not have Taṇhā at this moment, but it is latent in our minds. So when there is something desirable, we may have Taṇhā for that thing. So there are always ignorance and craving latent in our mind.

If the Kamma is a Kusala Kamma, how do you explain ignorance and craving — “... enveloped by latent ignorance and rooted in latent craving.”? Actually if it is Kusala Kamma, although it is not associated with ignorance and craving, since ignorance and craving are latent, it is said to be “enveloped by latent ignorance and rooted in latent craving.” Here with regard to Kusala Kamma their relationship is not association, not Sampayutta, but decisive support, Upanissaya. By a kind of condition called decisive support or Upanissaya, Kusala Kamma is supported by ignorance and craving. That means they do not arise at the same time, but because there are ignorance and craving, there is Kusala Kamma.

We do Kusala because we have ignorance and we have craving. If we do not have ignorance and craving, we do not acquire Kusala like Arahants. Arahants have eradicated all mental defilements including ignorance and craving. So whatever they do just becomes just doing, just Kiriya. So they don't acquire Kusala. But we have craving and ignorance latent in our minds — so not really understanding the true nature of things and being desirous of something, we do Kusala. For example, we want to be reborn as a human being; we want to be reborn as a celestial being. Therefore, we do Kusala. When we do Kusala, that Kusala is supported by ignorance and craving by way of decisive support. They do not arise together, but because there are ignorance and craving there is Kusala. If it is Akusala Kamma, we can get both kinds of support — decisive support and support as association, association condition. When you do an Akusala, then ignorance is there

Chapter Five

and craving may be there. That means it is Lobha-sahagata. If it is Dosa-sahagata, ignorance is association (Sampayutta) as well as decisive support (Upanissaya). Craving is then only decisive support (Upanissaya) and not association (Sampayutta) because Lobha does not arise with Dosamūla Citta. So we have to take it *as is appropriate*. That means if it is a Kusala Kamma, then craving and ignorance support it by decisive support (Upanissaya). If it is Akusala Kamma, it is conditioned both by way of decisive support (Upanissaya) and by way of association (Sampayutta). The Kamma which is “enveloped by latent ignorance and rooted in latent craving” generates or produces the Paṭisandhi Citta. The Paṭisandhi Citta is the product of Kamma of the past.

“That rebirth-linking consciousness, so called because it links together the two consecutive existences, is conjoined with its mental adjuncts, ...” (CMA, V, §37, p.222)

This is nothing new. Consciousness is always accompanied by Cetasikas. This consciousness is called ‘relinking consciousness’ because it links together two consecutive existences, the old existence and the new existence. It is called linking, Paṭisandhi. It is associated with mental factors.

“... and acts as the forerunner to the nascent states as their locus (or foundation).” (CMA, V, §37, p.222)

This is also not new. Mind or consciousness is the forerunner of other mental states. Forerunner does not mean that mind goes in front and that Cetasikas follow it. But it is called a forerunner because it looks like a forerunner, because it is chief. Cetasikas can only arise when Citta arises. Consciousness is like a foundation, a place for Cetasikas to arise.

Now in the notes,

Chapter Five

“The last cognitive process begins when the bhavaṅga is interrupted, vibrates for one moment, and then is arrested.”
(CMA, V, Guide to §37, p.222)

He is describing the process.

“Thereafter follows either a sense-door process taking as object some sense object presenting itself at one of the five sense doors or a bare mind-door process taking as object either some sense object or a mental object presenting itself at the mind door. Within this terminal process the javana phase, by reason of its weakness, runs for only five mind moments rather than the usual seven.” (CMA, V, Guide to §37, p.222)

We will come to that later also.

“This process lacks original productive kammic potency, but acts rather as the channel for the past kamma that has assumed the rebirth-generative function.” (CMA, V, Guide to §37, p.222)

This is important. You know the death thought process. There are Javanas in the death thought process. The question is which produces Paṭisandhi Citta — Cetanā in the death thought process or Kamma in the past? Is it past Kamma or Kamma at the moment of the five Javanas in the death thought process? Here it is said, “This process lacks original productive kammic potency, ...” so actually we do not call the Cetanā associated with the five Cittas in the death thought process Kamma. They do not constitute productive Kamma because they are too weak to be productive of Paṭisandhi. They “lack the original productive kammic potency, but act rather as the channel for the past kamma that has assumed the rebirth-generative function.” So they are supportive Kamma.

You know there are productive Kamma, supportive Kamma and obstructive Kamma. The Kamma in the past is

Chapter Five

productive Kamma. The Kamma at the moment of the Javanas in the death thought process is supportive Kamma. So they act as a channel for past Kamma to give results as Paṭisandhi.

“Following the javana stage two registration cittas (tadārammaṇa) may or may not follow. In some cases the bhavaṅga may follow the last process cittas. Then as the very last citta, the death consciousness arises performing the function of passing away from the present life. With the ceasing of the death consciousness, the life faculty is cut off.” (CMA, V, Guide to §37, p.223)

With the cessation of death-consciousness, life faculty is also cut off.

“Then the body remains a mass of inanimate material phenomena born of temperature (Utu), and continues as such until the corpse is reduced to dust.” (CMA, V, Guide to §37, p.223)

It is how death occurs.

“Immediately after that (death-consciousness) has ceased: Following the dissolution moment of the death consciousness, there arises in a new existence the rebirth-linking consciousness *apprehending the object thus obtained* in the final javana process of the previous life.” (CMA, V, Guide to §37, p.223)

‘Apprehending’ just means taking, taking the same object as was taken by the Javanas.

“This citta is *supported by the heart-base* in realms which include matter, but is *baseless* in the immaterial realms. It is generated by a volitional formation, i.e. the kamma of the previous javana process (That means Kamma in the past.), which in turn is grounded in the twin roots of the round of existence, *latent ignorance and latent craving*.” (CMA, V, Guide to §37, p.223)

Chapter Five

So that Kamma is enveloped in latent ignorance and that Kamma is rooted in craving. We should understand that to mean that ignorance and craving serve as the decisive support and also as association support.

“The rebirth consciousness is *conjoined with its mental adjuncts*, i.e. the cetasikas, which it serves as a forerunner not in the sense that it precedes them, but in that it acts as *their locus (or foundation)*.” (CMA, V, Guide to §37, p.223)

There are two kinds of volitional formations here. Let us call them:

- Kamma that is done in the past, and
- the other is Kamma done in the moments when the five Javanas arise in the death thought process.

The Kamma at the moment of the five Javanas as we have learned does not give result or does not generate Paṭisandhi consciousness. But it is said to throw it down on the object. That means it makes the Paṭisandhi Citta take the object of the five Javanas in the previous thought process. It helps the Paṭisandhi Citta; it makes the Paṭisandhi Citta take the object taken by the Javanas as object. It is not productive, but it is supportive.

Let us go to the thought process — the next paragraph.

“In the death-proximate cognitive process, only five feebly occurring javanas should be expected.” (CMA, V, §38, p.223)

There are only five Javanas in the death thought process. Now here a person is very close to death, almost at death. At that time his body or his material properties are weak. His heart-base is weak. His mind is weak. So the Javanas do not arise seven times as normal, but they arise only for five times.

Chapter Five

“Therefore, when death takes place while present objects are occurring ...” (CMA, V, §38, p.223)

That means while present objects are existing.

“... and have entered the avenue of sense, then the rebirth-linking and life-continuum (of the new existence) also take a present object. In the case of a sense-sphere rebirth-linking (Kāmāvacara Paṭisandhi), when the object is a sign of kamma or a sign of destiny perceived at any of the six doors, that object may be present or it may be past.” (CMA, V, §38, p.223)

So sign of Kamma may be present or may be past. Sign of destiny may be present or it may be past.

“But kamma (as object) is only past, ...” (CMA, V, §38, p.223)

That is because Kamma is past Kamma. It is really past.

“... and it is perceived only at the mind door.” (CMA, V, §38, p.223)

Now the sign of Kamma and the sign of destiny may be of six kinds of objects so they may be presented through the six doors. Kamma is past only and it is presented through mind-door only.

“All these objects (of sense-sphere rebirth) are limited phenomena only.” (CMA, V, §38, p.223)

That means they are Kāmāvacara only. Whether it is Kamma, or it is sign of Kamma, or it is sign of destiny, it is Kāmāvacara object only. I hope you remember the objects divided up as Kāmāvacara objects, Mahaggata objects and Lokuttara object. So Kāmāvacara Cittas and Cetasikas and Rūpa are called Kāmāvacara objects. Nibbāna is called Lokuttara object. The object of the Kāmāvacara Paṭisandhi is

Chapter Five

Kāmāvacara object.

Let us look at the chart (see CMA, V, Table 5.6, p.225). This thought process is just one of many death and rebirth-linking thought processes. Do not take it to be the only death thought process. It is for a man who dies in a Kāmāvacara realm and who is reborn in a Kāmāvacara realm. In this example Kamma-nimitta is taken as object. It could be Kamma or Gati-nimitta, but here Kamma-nimitta is taken.

When death arises, there is a death thought process. It begins with Bhavaṅga first because here the object is present object. So there are past Bhavaṅga, vibrating Bhavaṅga, arrested Bhavaṅga. After that there is Pañcadvārāvajjana, which turns the mind toward the object. Next Cakkhuviññāṇa sees the object. And then Sampaṭicchana, Santīraṇa and Voṭṭhabbana (determining) arise. Then there are five Javanas. After the fifth Javana, there is Cuti, death-consciousness. That's the end of one life. Immediately after death, there arises relinking or Paṭisandhi consciousness. After Paṭisandhi consciousness there are sixteen moments of Bhavaṅga. And after the Bhavaṅgas there is another thought process beginning with Manodvārāvajjana, and then seven moments of Javana and then Bhavaṅga again. This is the thought process of death and rebirth or how death and rebirth occur.

The Paṭisandhi, Bhavaṅga and Cuti of one life are identical. If the object of Paṭisandhi is Kamma, then the object of Bhavaṅga throughout the life is Kamma; the object of Cuti is also Kamma. If it is Kamma-nimitta, it is all Kamma-nimitta. If it is Gati-nimitta, it is all Gati-nimitta.

Let us suppose in the death thought process beginning with Pañcadvārāvajjana, the Vīthi Cittas take the present visible form as object here. So Javanas also take present

Chapter Five

visible object as object. The five Javanas take the present visible object as object. When the Paṭisandhi consciousness arises in the new life, it takes the present visible object taken by the Javanas in the death thought process of the immediately preceding life. You know a present visible object must last for 17 thought moments. We begin with Atīta Bhavaṅga. We go from Atīta Bhavaṅga 17 thought moments forward. The 17th thought moment falls in the second Bhavaṅga of the new life. That means the present visible object exists until the second Bhavaṅga. The person has gone to the next life, but the object remains, the object still exists. That Paṭisandhi of the second life takes the present visible object which was taken by the Javanas. After the second Bhavaṅga the present visible object disappears. The other Bhavaṅgas take the object which has disappeared or the past visible object. The object of the death thought process, Paṭisandhi and two Bhavaṅgas in the new life is the same — the present visible object. The object of the third Bhavaṅga and other Bhavaṅgas in that particular life onward is the past visible object. Since the visible object is the object of Paṭisandhi in the second life, the Bhavaṅgas and Cuti in that life will also take that visible object as object. The difference is only present and past, but it is visible object.

What is Paṭisandhi, what constitutes Paṭisandhi? Paṭisandhi means Paṭisandhi consciousness, mental factors and for a human being thirty particles of matter. You will learn about them in the sixth chapter. At the moment of Paṭisandhi thirty particles of matter along with Paṭisandhi Citta and Cetasikas arise. When we say somebody takes Paṭisandhi or Paṭisandhi arises, we mean this — Paṭisandhi Citta, the Cetasikas going along with it and the thirty particles of matter which are produced by Kamma.

There are four causes of matter — you will learn them in the sixth chapter — Kamma, consciousness, weather or climate or temperature, and food. They are the four causes of

Chapter Five

Rūpa or matter.

At the moment of Paṭisandhi the material properties that arise are the result of Kamma. What we call rebirth for human beings is constituted of Citta, Cetasikas and Rūpa born of Kamma.

The first thought process in the new life begins with Manodvārāvajjana, seven Javanas and Bhavaṅga again. They take the new life as object. The object of the first thought process in the new life takes the new life, what we call Paṭisandhi, as object. Then Bhavaṅga takes Kamma, Kamma-nimitta or Gati-nimitta as usual.

So Kamma, Kamma-nimitta and Gati-nimitta in one life are different from those in another life. Although the name of the object is called Kamma, or Kamma-nimitta or Gati-nimitta, they are different in their object, in their essence. For example, the object in life number one, let us say, is Akusala Kamma, but the object of Paṭisandhi in number two life can be Kusala Kamma. Although they are Kamma, they are different. The object of Paṭisandhi in number one life may be sign of Kamma, but the object of Paṭisandhi in number two life may be a different sign of Kamma or sign of destiny or Kamma. Kamma, Kamma-nimitta or Gati-nimitta of one life are different from Kamma, Kamma-nimitta or Gati-nimitta of another life. There is always difference in Kamma, Kamma-nimitta and Gati-nimitta in every life.

What is important to remember in this thought process is that Paṭisandhi is not the result of Cuti. That we must understand. Many people fall into this error. They say Paṭisandhi is produced by Cuti. Actually Paṭisandhi is produced by Kamma. Which Kamma? It is Kamma in the past, not even Kamma at the five Javana moments. It is produced by past

Chapter Five

Kamma. Past Kamma means it may be in the long past or it may be just the close past. That means it may be Kamma acquired before this death thought process. Before this death thought process there are other thought processes going on and on like a stream of consciousness. At those times there is Kamma. That Kamma is also in the past. Paṭisandhi is produced by past Kamma; it is not produced by Cuti.

But we can say that Paṭisandhi Citta, Paṭisandhi consciousness, is conditioned by Cuti. That condition is proximity. It is called proximity condition — in other words giving place to. If death-consciousness does not disappear, Paṭisandhi cannot arise. Death-consciousness is a condition for Paṭisandhi consciousness to arise. In that sense Cuti is a condition for Paṭisandhi consciousness. It is not caused by but just gives place to it as a condition.

In order for you to sit in this place I will vacate this place. So I am a condition for you to be here. It is like that. This should be firmly borne in mind because many people make this error of saying Paṭisandhi is caused by Cuti Citta. Cuti Citta is a Vipāka Citta. As a Vipāka Citta, it cannot give result. It is a result of other Kamma and so it does not have the power to give results. But it can be called a condition according to Paṭṭhāna because it arises and disappears before the Paṭisandhi Citta arises. So there can be no identical Kamma, Kamma-nimitta or Gati-nimitta for all existences, for all lives. The Kamma, Kamma-nimitta or Gati-nimitta of one life is different from Kamma, Kamma-nimitta or Gati-nimitta of all other lives.

I want you to turn to page 224 of the CMA.

“In the case of a sense-sphere rebirth-linking, etc.: If the object of the rebirth consciousness is a kamma, then it is necessarily past and must be a mental object apprehended at the mind door.” (CMA, V, Guide to §38, p.224)

Chapter Five

It is presented through the mind-door.

“If the object is a sign of kamma, then it can be apprehended at any of the six doors and may be either past or present.” (CMA, V, Guide to §38, p.224)

Until this it is OK.

“In the case of the sign of destiny as object (Gati-nimitta), different teachers advance conflicting interpretations. Some commentators, including the author of the *Vibhāvinī-Ṭīkā*, hold that the sign of destiny is necessarily a present visible form (visible object) apprehended at the mind door.” (CMA, V, Guide to §38, p.224)

So according to that *Ṭīkā*, the sign of destiny is a present visible object. It is taken through mind-door, not through eye-door. You do not see the sign with your eyes. You see the sign with your mind.

“They interpret Ācariya Anuruddha's statement in the text (That is the *Manual*.), as meaning: ‘When the object is a sign of kamma, it may be perceived at any of the six doors and may be present or past; when it is a sign of destiny it is perceived at the sixth door, i.e. the mind door, and is present.’” (CMA, V, Guide to §38, p.224)

In the original Pāli ‘Chadvāragahitaṃ’ is used. This word means literally apprehended by or taken by six doors. But it can be interpreted to mean by the sixth door also. So the *Vibhāvinī-Ṭīkā* takes it to mean by the sixth door. According to the *Vibhāvinī-Ṭīkā*, the Gati-nimitta is always present visible object presented through mind-door.

“Other commentators, including Leḍī Sayādaw, reject this interpretation as forced and too narrow. They argue that Ācariya Anuruddha must be taken at his word as holding the

Chapter Five

wider view that the sign of destiny can be past or present and may appear at any of the six doors.” (CMA, V, Guide to §38, p.224)

So according to these teachers, Gati-nimitta is the same as Kamma-nimitta. It can be six kinds of objects. It can come through six sense-doors.

“Leḍī Sayādaw asserts that when the Abhidhamma texts commonly speak of the sign of destiny as a present visible object appearing at the mind door, this is said by way of its usual manifestation, but does not mean that it does not become manifest in other ways, for example, as the groans of those in hell or as celestial music or fragrance, etc.” (CMA, V, Guide to §38, p.224)

Gati-nimitta may not be visible object only, but it may be audible object or smell and so on.

There is a story of Dhammika Upāsaka in the Dhammapada. When he was about to die, the sign of destiny appeared to him. That sign of destiny was the chariots from the six Deva Lokas. They each asked him to get into their respective chariots saying, “Please step into our chariot so we may take you to our realm.” He saw those signs. He also heard because the Devas were asking him to step into their chariots. There Gati-nimitta is not just visible object, but there it is also audible object. He may have also smelled celestial flowers. I don't know about that. So the other Commentators including Leḍī Sayādaw take it that Gati-nimitta may be presented through any of the six sense-doors.

In Abhidhamma or in the teachings of the Buddha there is no transferring of anything from one life to the other life. Now the Paṭisandhi Citta arises and it arises as a result of Kamma in the past. It is not something carried over to the next life. That is what Abhidhamma teaches. So there are similes to explain this — the simile of an echo, the simile of a lamp, the simile of a seal. That means Paṭisandhi Citta arises

Chapter Five

not without a cause. Paṭisandhi Citta is not the cause; it is the result of the cause. When you shout into a cave, then the echo comes back. The echo is not your voice, but without your voice there can be no echo. In the same way, Paṭisandhi does not belong to the past lives, but it comes into being because of something in the past.

It is like an oil lamp. You light your lamp from another oil lamp. Your flame is not the same as the other one. That flame does not come into being, however, without the flame of the old lamp.

There is also the simile of the seal. When you put the seal on the paper, the impression of the seal is there. That impression transfers to the paper. Without that seal there can be no impression. So in the same way, what arises in the new life is not totally disconnected from something in the past life. Not anything of the past lives is carried over to the next life. That is how we explain this. Whatever arises at the moment of Paṭisandhi according to this teaching is the result of Kamma in the past — not something taken over to a new life. But there is a kind of continuity going on. So in conventional terms we say a person is reborn. For example, we say a Bodhisatta is reborn as a king. The Bodhisatta may be reborn as a human being, as a Deva or as an animal. Nothing in the past life is taken over to the next life. Something in the past life causes something to arise in the new life. Since it is the result of the cause, it may possess some of the qualities of the cause — not that the qualities are taken over to or transferred to the next life. They are themselves the results.

It is like when you grow a mango tree, you get mango fruit. In the same way, the result in the next life is similar to the causes in the past lives. This is how we should understand this life and the next life.

Chapter Five

Sādhū! Sādhū! Sādhū!

You may have questions.

Student: [Inaudible].

Sayādaw: As I said before, the qualities of the cause are produced in the effect. It is not that the qualities are transferred. Something produced by a mango seed and something produced by a plum seed are different. Something produced by mango seed is mango fruit. Something produced by plum seed is plum fruit and so on. We say we accumulate Pāramīs⁹. The Pāramīs do not move to another life. The Pāramīs are Kamma actually. As a result of that Kamma, there arises result in the future. That result possesses the result of the past Kamma. So it is like the potential is carried over, but it is not carried over actually. One cause produces an effect. Another cause produces another effect and so on.

Student: During your lecture tonight you were referring to latent craving and latent ignorance. I can understand how craving can be latent, but please explain how ignorance can be latent.

Sayādaw: Ignorance means not just the absence of knowledge. It means also understanding wrongly. It has the characteristic of covering up the true nature. Because this covering up of the true nature is with us, we fail to see the true nature of things. And so it is said to be with us always. It is like an underlying phenomenon.

⁹ The ten Pāramīs (perfections) are Dāna (generosity), Sīla (morality), Nekkhamma (renunciation), Paññā (wisdom), Viriya (effort), Khanti (patience), Sacca (truth), Aditṭhāna (determination), Mettā (loving-kindness), Upekkhā (equanimity).

Process of Death & Rebirth — Part Two

We will go back to page 223, §38 of the CMA. It is about the death-relinking process. In the death-relinking process, the Javanas only occur five times because they are weak at this moment.

“When death takes place while present objects are occurring and have entered the avenue of sense, then the rebirth-linking and life-continuum (of the new existence) also take a present object.” (CMA, V, §38, p.223)

The object taken by the last process, the death thought process can be present or past: This diagram (see CMA, V, Table 5.6, p.225) shows the object that is present. This diagram is just one of the many death-relinking thought processes that is possible. This diagram is the present visible object as Kamma-nimitta. Since it is present visible object, it lasts for 17 thought moments. But if we count from its arising, there are only 14 moments. There are only 14 thought moments in life number one. We may call it the present life. Then after death or Cuti in that life, there arises relinking. In this thought process Pañcadvārāvajjana and Javanas take this object, this present object as object. But Cuti takes the object taken by the Paṭisandhi and Bhavaṅgas in this life. That means Cuti takes the same object as Paṭisandhi and Bhavaṅga take in this life — Kamma, Kamma-nimitta and Gati-nimitta. But the Paṭisandhi in the next life immediately takes the present object because it is still present — the present object as object. Not only Paṭisandhi but the two Bhavaṅga moments also take the present object as object because the present visible object lasts until the second Bhavaṅga. When death takes place, the present object, which has entered the avenue of the senses, is still existing. So in this case the present visible object is taken by Paṭisandhi and the two Bhavaṅgas that follow as present visible object.

Chapter Five

After the second Bhavaṅga the present object disappears. The third Bhavaṅga takes this object, but not as present object. It is a past object, the visible object which is past. Beginning with Bhavaṅga 3 through Bhavaṅga 16 the object taken is the visible object which is now past.

Therefore, the object of sense-sphere relinking¹⁰ is a sign of destiny or a sign of Kamma which may be present or past and which is taken through one of the six doors.

After the 16th Bhavaṅga, there is a thought process beginning with Manodvārāvajjana and then Jāvanas. These Jāvanas are called Bhavanikanti — that means attachment to existence. These Jāvanas are Lobhamūla Cittas. There are seven moments of Javana and then Bhavaṅga again. In this next life the Paṭisandhi takes the present visible object as object. The Bhavaṅgas, after the present visible object disappears, take the past visible object as object. And Cuti also takes past visible object as object. We can say that the object of Paṭisandhi, Bhavaṅga and Cuti is the same. The only difference is that for three moments the object is present and for the others it is past.

While Kamma-nimitta and Gati-nimitta can be presented through any of the six doors and they can be present or past, Kamma is always past and it is presented only through the mind-door. That is the difference. Kamma is past and it is presented through mind-door. Kamma-nimitta and Gati-nimitta are of the six kinds of objects taken through six sense-doors, and they can be present or past.

So the Paṭisandhi, Bhavaṅga and Cuti of life number one take the same Kamma, Kamma-nimitta or Gati-nimitta as

10 That means the object of Kāmāvacara Paṭisandhi.

Chapter Five

object. Paṭisandhi in the next life, in the example, takes the present visible object as object. The two Bhavaṅga also take present visible object. Beginning with the third Bhavaṅga and all Bhavaṅga thereafter in life number two, and including Cuti as well, all these Cittas take the past visible object as object. Therefore, the object of Cuti in one life is not the same as the object of Paṭisandhi in next life.

Then Manodvārāvajjana and the seven Jāvanas take the Paṭisandhi as object. Paṭisandhi here means not only Paṭisandhi Citta but also Cetasikas that accompany it and Rūpa born of Kamma. In the sixth chapter you will study material properties. There are some material properties that are born of, or that are produced by Kamma and those that are born of Citta, and others that are born of temperature, and those that are born of Āhāra or food. At the moment of conception as a human being, let us say, there arise the Paṭisandhi Citta which is a Vipāka Citta (Kāmāvacara Sahetuka Vipāka or Upekkhā Santīraṇa), and then Cetasikas going along with it, and then thirty particles of matter. There are thirty kinds of material properties arising. So here by Paṭisandhi we mean Paṭisandhi Citta, Cetasikas accompanying it, and Rūpa born of Kamma. There are thirty kinds of material properties for human beings and for others born out of the womb of a mother. So in the new life the first Javana process takes the Paṭisandhi as object. These Jāvanas are always Lobhamūla Cittas.

On the next page (I read it last time also.) with regard to the sign of destiny there is a difference of opinion amongst teachers. It is said in the CMA:

“In the case of the sign of destiny as object, different teachers advance conflicting interpretations. Some commentators, including the author of the *Vibhāvinī-Ṭīkā*¹¹, hold that the sign of destiny is necessarily a present visible form apprehended at the mind door.” (CMA, V, Guide to §38, p.224)

11 That is the usual *Ṭīkā* on the *Abhidhammatthasaṅgaha*.

Chapter Five

That *Vibhāvinī-Ṭīkā* takes the sign of destiny to be only Rūpa, only visible object. It is presented or it is taken, only through mind-door.

“They interpret Ācariya Anuruddha's statement in the text as meaning: ‘When the object is a sign of kamma it may be perceived at any of the six doors and may be present or past; when it is a sign of destiny it is perceived at the sixth door, i.e. the mind door, and is present.’ ” (CMA, V, Guide to §38, p.224)

The reading as we find it can mean anything, not necessarily as interpreted by the *Vibhāvinī-Ṭīkā*. So we can have another interpretation of it. The other teachers do not accept that interpretation.

“Other commentators, including Leḍī Sayādaw, reject this interpretation as forced and too narrow. They argue that Ācariya Anuruddha must be taken at his word as holding the wider view that the sign of destiny can be past or present and may appear at any of the six doors.” (CMA, V, Guide to §38, p.224)

This is the view taken by Leḍī Sayādaw and other ancient Commentators as well.

“Leḍī Sayādaw asserts that when the Abhidhamma texts commonly speak of the sign of destiny as a present visible object appearing at the mind door, this is said by way of its usual manifestation ...” (CMA, V, Guide to §38, p.224)

What Sayādaw meant is that it must be taken as a general statement.

“... but does not mean that it does not become manifest in other ways, ...” (CMA, V, Guide to §38, p.224)

That means not only Rūpa (visible object).

Chapter Five

“... for example, as the groans of those in hell ...” (CMA, V, Guide to §38, p.224)

That means sound.

“... or as celestial music or fragrance, etc.” (CMA, V, Guide to §38, p.224)

They can also be signs of destiny according to Leḍī Sayādaw.

In the story of the father of Sona which I told you last time, first he saw the flowers. That is Kamma-nimitta. Then later on he saw the celestial nymphs. And he may have experienced the fragrance of the celestial flowers. And also in the story of Dhammika Upāsaka the sign of destiny appeared to him in the form of celestial beings coming to him in celestial chariots. And then they asked him to step into their respective chariots. So according to Leḍī Sayādaw, the sign of destiny can be of any kind and taken through any of the six sense-doors.

This is the Kāmāvacara death and the Kāmāvacara Paṭisandhi. Next is Rūpāvacara Paṭisandhi or Rūpāvacara rebirth-consciousness.

“In the case of rebirth-linking in the fine-material sphere, the object is a concept and is always a sign of kamma.” (CMA, V, §39, p.224)

When a person practises meditation to get Jhāna, he takes the Kasiṇa object, the corpses, or beings and so on as an object of meditation. When he takes any one of these objects as object, it later becomes what is called counterpart sign. Counterpart sign means the exact replica of what the meditator is contemplating on. In the case of the earth Kasiṇa, for example, at first it is the real earth Kasiṇa. He contemplates on it as “earth, earth, earth” again, again and

Chapter Five

again. Then after some time he is able to memorize the image. So he could see the image in his mind's eye without looking at the disk. Then he dwells upon that sign again, again and again until that sign becomes free from blemishes, shining like the disk of the moon and so on. At that time it becomes a Paññatti. First it is an earth Kasiṇa; so when he says, "earth, earth" it is a Paramattha (ultimate reality). Later on it becomes an image. Then it is Paññatti. Dwelling on that Paññatti, taking that Paññatti as object, Jhāna arises. His Jhāna takes that Paññatti, that concept as object. At the time of death, that Paññatti is taken as the object of that death-relinking process. In the case of rebirth-linking in the fine-material sphere, the object is a concept. As a result of Jhāna attained in this life, the object of that Jhāna appears to him at death. Immediately after death, as a result of that Jhāna, he is reborn in the Rūpāvacara realm. His relinking consciousness is Rūpāvacara Vipāka. Since Rūpāvacara Kusala and Rūpāvacara Vipāka take the same object, the object of Rūpāvacara Vipāka which is Paṭisandhi there is also the concept. So in the case of rebirth-linking in fine-material sphere (Rūpāvacara), the object is a concept. It is always a sign of Kamma. That object is called a sign of Kamma, not sign of destiny and not Kamma itself.

"So too, in the case of rebirth-linking in the immaterial sphere, the object — which may be a sublime state or a concept, which ever is appropriate — is always a sign of kamma." (CMA, V, §39, p.224)

The object of Arūpāvacara Paṭisandhi is also a sign of Kamma. But here the sign of Kamma may be ultimate reality or a concept. You know that the object of first Arūpāvacara Kusala is the concept of infinite space. The third Arūpāvacara Kusala object is the nothingness of the first Arūpāvacara Kusala. When Arūpāvacara Vipāka arises as a result of Arūpāvacara Kusala, it takes the same object. The object of the first Arūpāvacara Paṭisandhi is the concept of infinite space. The object of the third Arūpāvacara Paṭisandhi is the concept of the nothingness of the first Arūpāvacara Citta. In

Chapter Five

the case of the first and the third Arūpāvacara Paṭisandhis the object is concept.

But the object of the second Arūpāvacara Kusala is the first Arūpāvacara Citta. The object of the fourth Arūpāvacara Kusala is the third Arūpāvacara Kusala Citta. In that case the object of Arūpāvacara is Mahaggata because Rūpāvacara and Arūpāvacara Cittas are called Mahaggata Cittas. So in the case of second and fourth Arūpāvacara Paṭisandhi the object is Paramattha, the object is ultimate reality which is called here Mahaggata. The object of Arūpāvacara Paṭisandhi in general is a Sublime state (Mahaggata) whether it is ultimate reality or a concept, as the case may be. It is always a sign of Kamma or Kamma-nimitta. The object of Rūpāvacara and Arūpāvacara Paṭisandhi is always Kamma-nimitta, sign of Kamma. The object of Arūpāvacara Paṭisandhi is some concept or some Paramattha (some ultimate reality) or here some Mahaggata object.

Now mindless beings — “In the case of non-percipient beings (in the case of mindless beings), only the vital nonad becomes established in the way of rebirth-linking.” (CMA, V, §39, p.226)

That means only that group of Rūpa becomes Paṭisandhi. For them, Paṭisandhi has no Citta. For mindless beings Paṭisandhi means just the nine material properties. They are called ‘materially reborn’ or ‘beings that have matter as Paṭisandhi’. No Cittas or Cetasikas arise for these beings. They are reborn there like statues. The difference between a statue and these beings is that they have this Jīvita-rūpa (material life faculty) while the ordinary statues have no life faculty.

“Those in the immaterial planes are called mentally reborn.” (CMA, V, §39, p.226)

That is those in Arūpāvacara who have Arūpa as

Chapter Five

Paṭisandhi or who have non-matter as Paṭisandhi.

“The rest are called materially and mentally reborn.”
(CMA, V, §39, p.226)

The rest, such as human beings and Devas, are called mentally and materially reborn. They are those who have Rūpa as well as Arūpa at Paṭisandhi. There are beings whose Paṭisandhis just consist of Nāma. There are beings whose Paṭisandhis just consist of Rūpa. There are others who have Paṭisandhis which consists of both Nāma and Rūpa.

We come to what rebirth follows what Cuti — where beings can be reborn after death from certain realms or existences. The information given in the *Manual* itself (I mean the original Pāḷi manuscript.) is general information. It is not detailed.

We have made a detailed chart (see CMA, V, Table 5.7, p.230). First let us understand this general statement. The translation of the first verse is not quite good, but I think it is all right.

“When one passes away from an immaterial realm, one may be reborn in superior immaterial realms but not in lower immaterial realms, ...” (CMA, V, §40, p.226)

So here what I want to ask is: What about the same realm? It doesn't say anything about the same realm. But in the guide (see CMA, V, Guide to §40, p.227), in the explanation on the next page it is correct. And also here one word is misunderstood. The Pāḷi word 'Param' does not mean 'superior'. It means after — so after the Arūpāvacara Cuti, it is like that. After the Arūpāvacara Cuti there are Arūpāvacara Paṭisandhis, except for the lower Arūpāvacara Paṭisandhis. That means those born in Arūpāvacara realms are not reborn in lower Brahma worlds. They may be reborn in same realm or also in a higher realm. That is for those who die from

Chapter Five

Arūpāvacara realms. Why? Because when they get Arūpāvacara Jhānas, the lower Jhānas disappear. Since the lower Jhānas disappear, they don't get the lower Jhānas once they get to the Arūpāvacara realm. They cannot practise lower Jhānas there. Since they do not get lower Jhānas there, they are not reborn in lower Brahma worlds. If they are reborn, they are born in the same realm or in the upper realms.

And also not only that, they can be reborn in the Kāmāvacara plane with Tihetuka Paṭisandhi. After death in Arūpāvacara what Paṭisandhi can follow? We will come to that later when we read the chart (see CMA, V, Table 5.7, p.230). So there are four Arūpāvacara Paṭisandhis and then four Kāmāvacara Paṭisandhis accompanied by three roots.

Why are they not reborn in Rūpāvacara? It may be difficult to understand. It means that they lost Jhānas there. As a result of the Jhāna they got as human beings or as Devas, they are reborn in Arūpāvacara realm. In the Arūpāvacara realm they lost their Jhānas. Since they lost their Jhānas, they could not be reborn in the Brahma realms. They cannot be reborn in any Brahma realm as they have lost Jhāna. So they come back to Kāmāvacara realm. When they come back to Kāmāvacara realm, their rebirth is one of the three-root Kāmāvacara rebirths, one of the Tihetuka Cittas. Why are they not reborn as Dvihetuka, one who has two roots? In the explanation it is said if they fall away from their Jhāna attainment — that means if they lose Jhāna there — they are reborn in the sensuous plane by the power of their access concentration. This access concentration is not in the Arūpāvacara realm. Access concentration here does not mean in the Arūpāvacara realm because if there is access concentration there, then there is always Jhāna. But they lose Jhāna there. They fall away from Jhāna there. The access concentration mentioned here belongs to a previous life. So when they get Jhāna, as a human being, let us say, in the process of Jhāna they have Parikamma, Upacāra, Anuloma and

Chapter Five

Gotrabhū. They are called access concentration. Before that also what they get is also called access concentration. As a result of those moments of access concentration or as a result of Kamma, they are reborn in the Kāmāvacara realm with three roots as Paṭisandhi, not two roots. This is because the access concentration which they achieved in previous lives was strong. Access concentration is very strong. Before they were reborn as Arūpāvacara beings, they practised meditation and got access concentration. After they die as Arūpāvacara beings, by the power of access concentration achieved in the lives that preceded their rebirth in Arūpāvacara realm, they are reborn with three roots, not two roots, nor without roots. One from the Arūpāvacara realm may be also reborn in the sensuous plane with three-root rebirth-consciousness.

“When one passes away from the fine-material sphere (from the Rūpāvacara realm), one is not reborn without roots.”
(CMA, V, §40, p.226)

A Brahma cannot be reborn as a human being or as a Deva with two roots. Also a Brahma cannot be reborn with no roots. So a Brahma cannot be directly reborn as an animal.

There is a story in the Dhammapada where when the Buddha saw a pig He smiled. Ānanda asked why He smiled. The Buddha said, “That was once a Brahma.” That does not mean she was reborn directly as a pig from Brahma world, but indirectly she had come from that world. That means maybe first she was reborn as a human being and then later reborn as a pig. So a Brahma may not be reborn directly from Arūpāvacara or Rūpāvacara realms into human world as a two-root or rootless being. And a Brahma cannot be directly reborn in the four woeful states.

“When one passes away from the fine-material sphere, one is not reborn without roots. After passing away from a three-rooted existence in the sensuous plane, ...” (CMA, V, §40,

Chapter Five

p.226)

That is Kāmāvacara.

So, that means after Kāmāvacara Cuti with three roots,
“... one may be reborn anywhere.” (CMA, V, §40, p.226)

That is the power of human beings. A human being can be reborn in the fourth Arūpāvacara plane, the highest plane or in the lowest hell, that is, Avīci. A human being with three-root rebirth-consciousness can be reborn anywhere in the 31 planes of existence. He can go up to the top of the planes or he can go down to the bottom of the planes.

“After passing away from a three-rooted existence in the sensuous plane, one may be reborn anywhere.” (CMA, V, §40, p.226)

“The rest (i.e. those who pass away with two roots and no roots) are reborn only in the sense-sphere realms.” (CMA, V, §40, p.226)

Who are those who pass away with two roots? They are some human beings and some Devas. Who are those that pass away with no roots? Those who pass away from the four woeful states have no roots. They are reborn only in sense-sphere realms. They are reborn only in Kāmāvacara worlds. They can be reborn with Paṭisandhi of either two or three roots in Kāmāvacara realms only.

So this is a brief statement. It doesn't mention the difference of Paṭisandhis for those who are Puthujjanas and for those who are Ariyas or who are enlightened. We have to find out the potential rebirths for Puthujjanas and for those who have gained enlightenment.

Chapter Five

“In the case of noble disciples there can be no regression from a superior type of death consciousness to an inferior type of rebirth consciousness.” (CMA, V, Guide §40, p.227)

For Noble Disciples there can be no going down.

“... there can be no regression from a superior type of death consciousness to an inferior type of rebirth consciousness.” (CMA, V, Guide to §40, p.227)

So when they are reborn, their rebirth-consciousness will be three-root Paṭisandhi.

“All noble disciples pass away with a three-rooted death consciousness, since without three roots it is impossible to have attained the path and fruit.” (CMA, V, Guide to §40, p.227)

All those Noble Persons or all those who have gained enlightenment die with three-root death-consciousness.

“Noble disciples still in training ...” (CMA, V, Guide to §40, p.227)

That means Sotāpannas, Sakadāgāmīs and Anāgāmīs.

“... re-arise either in the same plane or in a superior plane;” (CMA, V, Guide to §40, p.227)

What do you think of that? Can you agree with that? Yes? What about Sakadāgāmīs? A Sakadāgāmī dies here and then is reborn as a Deva and then he comes back to Manussa Loka, I mean he comes back as a human being. That is why he is called a Sakadāgāmī, a Once-returner. But if you take rebirth as a human being and rebirth as a Deva as the same, it may be OK. Actually this sentence applies to Brahmas only. Enlightened Brahmas are not reborn in a lower plane.

We must be careful. When it says plane, it is one thing.

Chapter Five

When it says rebirth-consciousness, it is another. They acquire the same kind of rebirth-consciousness or a superior one. This is for Noble Disciples. They acquire either the same type of rebirth-consciousness or a superior one.

“Of course, those who have reached the path and fruit of Arahantship do not take rebirth in any plane after death.”
(CMA, V, Guide to §40, p.227)

There is a saying in the Commentaries and in other treatises that in the scheme of 31 planes of existence there are three planes that are called *Setṭha Bhāva* — excellent planes. There are three excellent planes among the 31 planes of existence. They are *Vehapphala*, *Akaniṭṭha* and *Nevaśāñña-nāsaññaayatana*. These three are called excellent realms or excellent planes. It is said that a Noble Person born there will not be reborn in another plane. For example, a Noble Person who is reborn in *Vehapphala* will not be reborn in another plane. If he is going to be reborn, he will be reborn in that same plane. He will definitely become an Arahant and attain *Parinibbāna*. Also a Noble Disciple, who is reborn in the topmost realm, will not be reborn. So they are called three excellent planes or three excellent existences.

In the five abodes of pure beings, the *Suddhāvāsa*, *Anāgāmīs* will not be reborn again in their respective realms. They will be reborn in higher planes.

There is one thing mentioned in the *Sammohavinodanī* and that is that *Sotāpannas* and *Sakadāgāmīs*, when they are reborn in *Rūpāvacara* plane, will not come back here to the *Kāmāvacara* plane. They will attain *Parinibbāna* there in the *Rūpāvacara* plane. So although *Sotāpannas* have seven rebirths and *Sakadāgāmīs*, let us say, have one or two rebirths, if they are reborn in the *Rūpāvacara* plane, they will not come back here. A *Sotāpanna*, who is reborn in *Rūpāvacara*, maybe he will go up, up, and up. He will not

Chapter Five

come down to Kāmāvacara plane. They are termed Jhāna Anāgāmīs. They do not come back here by the power of Jhāna. They are not real, true Anāgāmīs, but they are called Jhāna Anāgāmīs.

Now let us go to the chart (see CMA, V, Table 5.7, p.230). It is very detailed. The charts show Cutis and which Paṭisandhis may follow them. The first few pages are for Puthujjanas, worldlings. A Puthujjana who dies from the fourth Arūpāvacara may be reborn in the fourth Arūpāvacara plane itself and also he may be reborn in human world and six Deva worlds. So a person who dies from fourth Arūpāvacara plane cannot be reborn as a Rūpāvacara Brahma. He will be reborn in fourth Arūpāvacara plane or if he loses Jhāna, then he will be reborn in the Kāmāvacara plane, Kāma-sugati, human beings through Paranimmitavasavattī, number 5-11 (human and Deva realms). The chart shows 'present Bhūmi' — that means in this life, and Paṭisandhi Citta is in the new life or next life.

Now third Arūpāvacara — a person who dies from third Arūpāvacara plane dies with a third Arūpāvacara Cuti Citta. He can be reborn in third and fourth Arūpāvacara realms. Also if he loses Jhāna, he can be reborn in the Kāma-sugati, 5-11 (human and Deva realms). The Paṭisandhi Citta will be third Arūpāvacara Vipāka, fourth Arūpāvacara Vipāka or Kāmāvacara Vipāka accompanied by three roots.

A person dying from second Arūpāvacara realm dies with second Arūpāvacara Vipāka as Cuti Citta. He can be reborn with the second, third and fourth Arūpāvacara Vipāka as Paṭisandhi Citta or he may be reborn in Kāmāvacara Sugati with three-root Kāmāvacara Vipāka as Paṭisandhi.

Now first Arūpāvacara — a person dying from first Arūpāvacara plane dies with first Arūpāvacara Vipāka. He may

Chapter Five

be reborn with any one of all four Arūpāvacara Vipākas because he can be reborn in the same realm or in the upper realms. He can be reborn in all four Arūpāvacara realms or he may be reborn in the Kāma-sugati. The Paṭisandhi Cittas are first through fourth Arūpāvacara Vipākas and Kāmāvacara Vipāka four accompanied by three roots.

Realms 23-27 (Suddhāvāsa or Pure Abodes) do not apply. In the books they are omitted. I wanted to put in all 31 planes, but these planes do not apply here. Only Anāgāmīs are reborn in these realms. There are no Puthujjanas. Now we are talking about Puthujjanas, so they do not apply here.

Number 22 Asañña-satta, mindless beings — they have no Cuti Citta. Their Cuti is matter only. They can be reborn in Kāma-sugati. Their Paṭisandhi Cittas may be either two-root or three-root Kāmāvacara Vipāka. They will not be reborn with rootless Kāmāvacara Vipāka because of the power of their Jhāna. They are not reborn in the four woeful states and they are not reborn as human beings with rootless Paṭisandhi.

Now Vehapphala — when Brahmas die from Vehapphala they die with fifth Rūpāvacara Vipāka as Cuti Citta. They can be reborn in all realms except the four woeful states. If they remain Puthujjanas, they cannot be reborn in five Pure Abodes, as they must be Anāgāmīs to realize rebirth in those realms. They may as Puthujjanas develop Jhānas and attain rebirth as Arūpāvacara Brahmas or develop fifth Jhāna in a special way and attain rebirth as Asañña-satta.

The beings of Subhakiṇha die with fourth Rūpāvacara Vipāka. The same holds true here. They cannot be reborn in 23-27 (Suddhāvāsa). They can be reborn in planes 5-22 (human, Deva and Brahma realms), and planes 28-31 (Vehapphala, Akaniṭṭha, Nevasaññānāsaññāyatana).

Chapter Five

Appamāṇasubha is the same. All these beginning with Brahma-pārisajja are the same. These beings can be born in planes 5-22 (human, Deva and Brahma realms), or planes 28-31 (Vehapphala, Akaniṭṭha, Nevasaññānāsaññāyatana). The difference is only the Cuti consciousness. Number 20 (Subhakiṇṇa), 19 (Appamāṇasubha), and 18 (Parittasubha), have fourth Rūpāvacara Vipāka as Cuti consciousness. Beings in number 17 (Ābhassara), 16 (Appamāṇābhā) and 15 (Parittābhā) have second and third Rūpāvacara Vipāka Cittas as Cuti consciousness. Number 12 (Brahma-pārisajja), 13 (Brahma-purohita), & 14 (Mahābrahmā) have first Rūpāvacara Vipāka as Cuti consciousness. The new Bhūmi should be 5-22 (human, Deva and Brahma realms), and 28-31 (Vehapphala, Akaniṭṭha, Nevasaññānāsaññāyatana).

Now Paranimmitavasavattī — this is the highest of the six Deva realms. Those who die with two-root Kāmāvacara Vipāka, those having Cuti not accompanied by wisdom, may be reborn in realms 1-11 (four woeful states, human realm and Deva realms), all Kāmāvacara realms. The Paṭisandhi Cittas may be Upekkhā Santīraṇas two, or Kāmāvacara Vipāka eight with either two or three roots. After three-root Kāmāvacara Vipāka four they can be reborn in all realms except Suddhāvāsa because they have three-root Kāmāvacara Cuti. After three-root Kāmāvacara Cutis there are all possibilities.

The rest down to Cātummahārājikā are the same. After two-root Kāmāvacara Vipāka the new Bhūmi is all Kāmāvacara Bhūmis. And the Paṭisandhi is Upekkhā Santīraṇa two, or two-root Kāmāvacara Vipāka four, or three-root Kāmāvacara Vipāka four. For Puthujjanas after Kāmāvacara Vipāka four with three roots there are all possibilities except rebirth in Suddhāvāsa realms.

With regard to Cātummahārājikā and human beings

Chapter Five

dying with Kusala-vipāka Santīraṇa, that is rootless Cuti, they may be reborn in 1-11 (all Kāmāvacara realms). They may be reborn with Paṭisandhis that are two Upekkhā Santīraṇas and eight Kāmāvacara Mahāvipākas. After two-root Kāmāvacara Vipāka there are same possibilities as rootless Cuti. For Puthujjanas dying with three-root Kāmāvacara Vipāka Cittas, Paṭisandhi in all realms except Suddhāvāsa is possible.

The above statements are true generally. The chart that is being described is for Puthujjanas only, so planes 23-27 (Suddhāvāsa) should be excluded in cases where it is stated that all possibilities may arise.

Now the Asurakāya is one of the four woeful states. The Cuti Citta of these beings is Akusala-vipāka Santīraṇa accompanied by Upekkhā. They can be reborn in 1-11 (all Kāmāvacara realms). Their Paṭisandhi Citta may be the two Upekkhā Santīraṇas and the eight Kāmāvacara Mahāvipākas. The same is true for the other three — Petti-visaya, Tiracchāna-yoni and Niraya.

By consulting this chart we can understand which Paṭisandhi can follow which Cuti. We can also understand where beings can be reborn. A person who is born in hell can be reborn in hell again or in other woeful states, or in human realm or in one of the six Deva realms. A person who is reborn in hell can even go up to Deva realm. This chart is for Puthujjanas.

Now let us look at the chart for Ariyas (see CMA, V, Table 5.7, p.232). An Enlightened Person who dies from the fourth Arūpāvacara realm may be reborn again in the fourth Arūpāvacara realm or he will become an Arahant and not be reborn in any plane. He can be reborn only in fourth Arūpāvacara realm so his Paṭisandhi Citta will be fourth

Chapter Five

Arūpāvacara Vipāka only.

An Ariya who dies from third Arūpāvacara plane dies with third Arūpāvacara Vipāka Cuti Citta. He can be reborn in plane 30 (third Arūpāvacara realm) or 31 (fourth Arūpāvacara realm). The Paṭisandhis there are respectively third and fourth Arūpāvacara Vipāka Citta.

An Ariya who dies from second Arūpāvacara realm with Cuti Citta that is second Arūpāvacara Vipāka can be reborn in realms 29-31 (second, third and fourth Arūpāvacara realms). The Paṭisandhi Cittas are second, third and fourth Arūpāvacara Vipāka respectively.

An Ariya dying from first Arūpāvacara plane has first Arūpāvacara Vipāka Citta as Cuti. He can be reborn in realms 28-31 (first, second, third and fourth Arūpāvacara realms). And so the Paṭisandhi Cittas are first through fourth Arūpāvacara Vipākas.

From Akaniṭṭha there is no rebirth. A person who dies from Akaniṭṭha dies with fifth Rūpāvacara Vipāka as Cuti. There is no rebirth for him. He becomes an Arahant in that realm.

For a person from Sudassī, his Cuti Citta is fifth Rūpāvacara Citta. He may be reborn in a higher plane, so #27 (Akaniṭṭha). The Paṭisandhi Citta is fifth Rūpāvacara Vipāka.

A person from Sudassā, his Cuti Citta is fifth Rūpāvacara Citta and he can be reborn in two higher planes, 26 or 27 (Sudassī or Akaniṭṭha). The Paṭisandhi Citta is fifth Rūpāvacara Vipāka.

Chapter Five

And Atappā — a person dying from Atappā can be reborn in planes 25, 26 & 27 (Sudassā, Sudassī & Akaniṭṭha). The Cuti Citta and Paṭisandhi Citta will be fifth Rūpāvacara Vipāka.

The person dying from Aviha can be reborn in 24-27 (Atappā, Sudassā, Sudassī, Akaniṭṭha). His Paṭisandhi Citta is fifth Rūpāvacara Vipāka.

Asañña-satta does not apply because there are no Enlightened Persons in that realm.

An Ariya dying from Vehapphala can be reborn in Vehapphala only because it is one of the excellent planes. It is said that an Ariya who is reborn in Vehapphala, Akaniṭṭha and fourth Arūpāvacara realm is not reborn anywhere. He may be reborn in Vehapphala itself only.

An Ariya dying from Subhakiṇha has a Cuti Citta which is fourth Arūpāvacara Vipāka. He may be reborn in realms 20 (Subhakiṇha), 21 (Vehapphala), 23-31 (Pure Abodes and all Arūpāvacara realms). The Paṭisandhi Citta will be either fourth or fifth Rūpāvacara Vipāka, or it will be one of the four Arūpāvacara Vipāka.

Appamāṇasubha — an Ariya dying from Appamāṇasubha can be reborn in Appamāṇasubha again and also higher planes, so 19-21 (Appamāṇasubha, Subhakiṇha, Vehapphala), 23-31 (Suddhāvāsa realms and Arūpāvacara realms). There is no rebirth for Enlightened Beings in Asañña-satta, 22. His Paṭisandhi will be either fourth or fifth Rūpāvacara Vipāka Citta, or it will be one of the four Arūpāvacara Vipāka Cittas.

Chapter Five

A person dying from Parittasubha has fourth Rūpāvacara Vipāka as Cuti. He may be reborn in Parittasubha itself, and also 19-21 (Appamāṇasubha, Subhakiṇha, Vehapphala), and then 23-31 (Suddhāvāsa realms and Arūpāvacara realms).

An Ariya dying from Ābhassara may have Cuti Citta that is either second or third Rūpāvacara Vipāka. He can be reborn in realms 17-21 (Ābhassara, Parittasubha, Appamāṇasubha, Subhakiṇha, Vehapphala), 23-31 (Suddhāvāsa realms and Arūpāvacara realms). The Paṭisandhi Cittas are second through fifth Rūpāvacara Vipāka, or they may be four Arūpāvacara Vipāka Cittas.

Appamāṇābhā — an Ariya dying from Appamāṇābhā dies with the second or third Rūpāvacara Vipāka. He may be reborn in 16-21 (Appamāṇābhā, Ābhassara, Parittasubha, Appamāṇasubha, Subhakiṇha, Vehapphala), and 23-31 (Suddhāvāsa realms and Arūpāvacara realms). The Paṭisandhi Cittas are second through fifth Rūpāvacara Vipāka and four Arūpāvacara Vipāka Cittas.

An Ariya who dies in Parittābhā may have second or third Rūpāvacara Vipāka as Cuti Citta. He can be reborn in Parittābhā again or in the upper realms with the exception of Asañña-satta.

And Mahābrahmā — an Ariya dying from Mahābrahmā will die with first Rūpāvacara Vipāka as Cuti consciousness. He can be reborn in #14 (Mahābrahmā realm) itself and then upper realms except Asañña-satta. His Paṭisandhi consciousness is first through fifth Rūpāvacara Vipāka, or Arūpāvacara Vipāka four.

Chapter Five

Brahmapurohita — those dying from Brahmapurohita can be reborn in the same realm again, #13 (Brahma-purohita realm), or in the upper ones except Asañña-satta.

Those dying from Brahmapārisajja again can be reborn again in the same realm, #12 (Brahma-pārisajja), or in the upper planes, except Asañña-satta. Paṭisandhi Citta is first through fifth Rūpāvacara Vipāka, or Arūpāvacara Vipāka four.

Now Paranimmitavasavattī, the highest of the Deva realms — since they are Ariyas, they die only with three-root Kāmāvacara Vipāka; they will not have two roots. They may be reborn in the human world, #5 (human realm), and then in #6 through #21 (Deva realms and Rūpāvacara realms), and also 23-31 (Suddhāvāsa realms and Arūpāvacara realms). Their Paṭisandhi may be three-root Kāmāvacara Vipāka four, Rūpāvacara Vipāka five, or Arūpāvacara Vipāka four.

The same is true for the lower Deva worlds down through the Cātummahārājikā.

And then human beings, human beings as Enlightened Persons, so three-root Kāmāvacara Vipāka four is their Cuti Citta. They can be reborn as human beings or other beings in realms 5-21 (human realm, Deva realms and Rūpāvacara realms), and 23-31 (Suddhāvāsa realms and Arūpāvacara realms). Their Paṭisandhi consciousness is Kāmāvacara Sahetuka Vipāka four, Rūpāvacara Vipāka five and Arūpāvacara Vipāka four. The four woeful states do not apply here because these are Enlightened Persons only.

These are the Cutis and what Paṭisandhis may follow. From this chart we may know where a person can be reborn.

Chapter Five

Let us go to page 228, §41 of the CMA, the “Continuity of Consciousness”. This paragraph shows that the flow of consciousness goes on, and on, and on, like the wheel of a cart.

“So, for those who have thus taken rebirth, from the moment immediately following the cessation of the rebirth-linking (consciousness), that same type of consciousness apprehending that same object flows on uninterruptedly ...” (CMA, V, §41, p.228)

That means if the Paṭisandhi Citta is the first Kāmāvacara Mahāvipāka, then that first Kāmāvacara Mahāvipāka Citta is repeated taking the same object as the Paṭisandhi.

“... (it) flows on uninterruptedly like the stream of a river, ...” (CMA, V, §41, p.228)

Like the stream of a river this flows on and on.

“... and it does so until the arising of the death consciousness, ...” (CMA, V, §41, p.228)

So until death the Bhavaṅga flows.

“... so long as there is no occurrence of a cognitive process.” (CMA, V, §41, p.228)

Actually Bhavaṅga does not flow uninterruptedly. When Bhavaṅga flows, it flows uninterruptedly, but there are active thought processes arising in between the flows of Bhavaṅga. Although it says, “it flows uninterruptedly, like the stream of a river”, actually there is interruption. Whenever the cognitive process arises, that is, whenever there are Vīthi Cittas, flow of Bhavaṅga stops. After the Vīthi Cittas have expired, the Bhavaṅga takes up again. In one life we have Bhavaṅgas and we have Vīthi Cittas belonging to thought processes — then Bhavaṅga Cittas, Vīthi Cittas, Bhavaṅga Cittas and so on.

Chapter Five

“Being an essential factor of existence (or life), this consciousness is called the life-continuum.” (CMA, V, §41, p.228)

The Citta, which, let us say, arises uninterruptedly all through life — that means when there are no cognitive processes — that process is called life-continuum because it is an essential factor of existence. That means if it does not arise, existence would have to come to an end. That is why it is called a constituent of life. The Pāḷi word is Bhavaṅga. ‘Bhava’ means life and ‘Aṅga’ means a path, constituent path. So it is a constituent of life. That means if it did not arise life would have ended immediately after Paṭisandhi or something like that. So this is called Bhavaṅga.

“At the end of life, having become the death consciousness on the occasion of passing away, ...” (CMA, V, §41, p.228)

That means functioning as dying, performing the function of dying as death-consciousness. Although it says, “having become the death consciousness”, actually Paṭisandhi Citta does not become death-consciousness. Death-consciousness is another consciousness but of the same type. It is said here “having become the death consciousness.” That does not mean the Paṭisandhi Citta becomes the death-consciousness. Paṭisandhi Citta arises and disappears. Then the same type of consciousness arises as Bhavaṅga all through life. Then at the end when death comes, it arises again. At that time it is not called Paṭisandhi or Bhavaṅga, but it is called Cuti or death. So it is not that Paṭisandhi has become the death Citta, but this same type of consciousness arises which now performs the function of dying.

“... having become the death consciousness on the occasion of passing away, it then ceases.” (CMA, V, §41, p.228)

It arises as death-consciousness and then it ceases.

Chapter Five

“Thereafter, the rebirth-linking consciousness and the others continue to occur, ...” (CMA, V, §41, p.228)

Then again following death there is rebirth.

“... revolving in due sequence like the wheel of a cart.”
(CMA, V, §41, p.228)

It goes on and on, and on. In one life there are Paṭisandhi Citta, then Bhavaṅgas, Vīthi Cittas and Cuti. Immediately following Cuti there are Paṭisandhi in another life, Bhavaṅgas and Cuti, and then another life and Paṭisandhi, Bhavaṅgas and Cuti. In this way, the wheel of life goes on and on until one becomes a Buddha or an Arahant.

“This cognitive process, the first in the new life, takes as object the rebirth-linking consciousness; the javanas consist in sense-sphere cittas rooted in greed, ...” (CMA, V, Guide to §41, p.228)

Immediately following the Paṭisandhi Citta there are Bhavaṅgas. Immediately following the 16 Bhavaṅga moments there is one thought process. In that thought process seven Javanas arise. These seven Javanas are always rooted in greed, Lobha.

“... (they are) disassociated from wrong view and unprompted.” (CMA, V, Guide to §41, p.228)

So they are Diṭṭhigata-vippayutta Asaṅkhārika. It is not mentioned in the original Pāḷi treatise, in the original *Manual*. But it must be so.

“When this process ends, the Bhavaṅga again arises and perishes, and continues thus whenever there is no intervention of a cognitive process. In this way the stream of

Chapter Five

consciousness flows on from conception until death, and from death to new birth 'revolving like the wheel of a cart.' ” (CMA, V, Guide to §41, p.228)

It goes on and on. This is Saṃsāra.

“Just as here, so again in the next existence, there arise rebirth-linking consciousness, life-continuum, cognitive processes, and death consciousness. Again, with rebirth and life-continuum, this stream of consciousness turns round.” (CMA, V, §42, p.229)

That means it goes on and on. This is the same as the paragraph given above.

The next one is the breaking of Saṃsāra.

“The wise, disciplining themselves long, understand the impermanence (of life), ...” (CMA, V, §42, p.229)

The wise understand the impermanence of life so they discipline themselves long, which means they practise meditation for a long time.

“... (they) realize the deathless state, ...” (CMA, V, §42, p.229)

They realize Nibbāna.

“... and completely cutting off the fetters of attachment, ...” (CMA, V, §42, p.229)

When they realize the Deathless State, they completely cut off the fetters of attachment. That means they completely destroy mental defilements.

And,

“... attain peace.” (CMA, V, §42, p.229)

Chapter Five

Actually in the Pāḷi it says “Samamessanti”. It says will attain peace, that is, understanding this round of rebirths or understanding the Nāma and Rūpa involved in rebirth as impermanent, people will make effort and discipline themselves for a long time and then as a result of their practice of meditation they will realize the Deathless State or they will realize Nibbāna.

“... and completely cutting off the fetters of attachment, ...” (CMA, V, §42, p.229)

At the moment of enlightenment the fetters of attachment, or not only fetters of attachment actually, but all mental defilements are completely cut off or eradicated.

So the fourth and the fifth chapters deal with thought processes, both in life and at death. The fifth chapter also gives us the description of Kammās and the results of Kammās and also the cosmic system taught in Buddhism. It ends with the description of Saṃsāra or the round of rebirth and then ultimately breaking that round of rebirth and realizing the Deathless State which is Nibbāna.

At the end of the next chapter we will know something about Nibbāna.

[End of Chapter Five]

Chapter Six

Enumeration of Matter

Today we will begin the sixth chapter. Up until now the author, Ācariya Anuruddha, has treated the first two ultimate realities, Citta and Cetasikas in different ways. The first chapter deals with Cittas; the second deals with Cetasikas and with combinations of Cittas and Cetasikas. The third chapter deals with different classifications of Cittas. The fourth deals with different thought processes during life time. The fifth chapter deals with 31 planes of existence, Kamma and then thought processes in detail. This chapter deals with the two remaining ultimate realities, Rūpa and Nibbāna.

This chapter is called "Rūpa-saṅgahavibhāga". That means the "Chapter on Matter". Nibbāna is also treated in this chapter, but it is treated very briefly. So this chapter deals with Rūpa or matter and Nibbāna.

The first section deals with the enumeration of Rūpa or how many Rūpas there are. The second section deals with their classification. The third is about the causes of Rūpas. The fourth is about their organization of occurrence. That means when they first arise, when they last arise, how they arise, and so on. Then as a conclusion to the chapter the author dealt with the fourth ultimate reality which is Nibbāna.

Rūpa Defined

The Pāḷi word for matter as you know is Rūpa. Rūpa is

Chapter Six

defined as something which becomes deformed, disturbed, knocked about, oppressed or broken when coming into connection with adverse physical conditions such as cold, hunger, thirst, bites of insects, etc. The simple meaning of Rūpa is something that changes, changes with heat, cold and so on.

Buddha himself explained this term in one of his discourses. There he said, "Why do you say material form or why do you say it is Rūpa? It is called Rūpa because it is deformed, therefore, it is called material form and so on. Deformed by what?" That means changed by what. (It is changed) "By cold, by hunger, by heat, by thirst, by mosquitoes, wind, sun, creeping things." So something that changes is called Rūpa.

Here you may ask why don't we call Citta and Cetasika 'Rūpa' because they change more quickly than Rūpa changes. But here change means the evident change, change that is discernible. The change of mental properties, the change of Citta and Cetasikas is not so easily discernible. But the change of Rūpa is evident, the change of Rūpa is easy to see. Only matter is called Rūpa and not Citta and Cetasikas.

Change here really means the arising of a different continuity of material properties than the previous one. Change here does not mean one Rūpa changes into another Rūpa. Actually change here means there is a series of material properties at one moment and then in the next moment there is another set of material properties, another continuity of material properties. The arising of the continuity of different material properties is what is meant by change here. Change does not mean that something changes into some other thing. If we take it that way, we may be supporting the idea that something lasts some time or that something lasts forever. Change here just means the arising of a different set of

Chapter Six

material properties.

The material properties or Rūpa are said to be 28 Rūpas, 28 material properties. They are in the CMA (see CMA, VI, Table 6.1, p.236).

There are 28 material properties. These 28 material properties are divided into different categories or different classes.

Mahābhūtas

First the material properties are divided into two groups or classes. The first is Mahābhūta and the second is Upādā-rūpa. Please check in the CMA, page 235, about the middle of the page. The Pāli passage is there: "Cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpanti ...". Depending on that, we call it Upādā-rūpa. There are 24 Upādā-rūpas. There are four Mahābhūtas and 24 Upādā-rūpas. Mahābhūta is translated as great essential. This is not a literal translation, but I think it is a good translation. Mahābhūta means something that becomes great. They are the basis of all material properties. All other material properties depend upon them to arise and to exist. So they are called Mahābhūtas, the great essentials. They are:

1. Pathavī-dhātu, earth-element,
2. Āpo-dhātu, water-element,
3. Tejo-dhātu, fire-element,
4. Vāyo-dhātu, air-element.

These are the four elements or four great essentials.

Chapter Six

Pathavī-dhātu

Pathavī-dhātu, earth-element — here earth-element does not mean the physical earth, but some quality that is inherent in the earth. What quality do you find in the earth? When you touch the earth, you feel hardness or softness. That hardness or softness is what we call Pathavī-dhātu or earth-element. This is called Pathavī because it is like the earth. The earth is the basis for trees, mountains and so on to exist. In the same way, Pathavī-dhātu is the basis for other dependent material properties. That is why it is called Pathavī-dhātu. It serves as a support or foundation for the coexisting material phenomena. That means other material properties especially the Upādā-rūpas depend upon it to arise. If there were no Mahābhūtas, then Upādā-rūpas would not arise. The earth is extended. Therefore, some take extension to be the characteristic of Pathavī-dhātu. Although extension is taken as a translation of Pathavī, its characteristic is actually hardness. When we get hardness, we also get softness because hardness and softness are relative. In comparison to one thing you call it hard. If you compare it to another thing, it becomes not so hard. It becomes soft. So hardness or softness is the characteristic of the earth-element.

Abhidhamma teaches that this earth-element can be found anywhere. In the water there is earth-element. In fire there is also earth-element. In the wind there is also earth. In everything, in every material thing we see there is this earth-element.

Āpo-dhātu

The second one is Āpo-dhātu, water-element. Here also Āpo-dhātu does not mean water, but the inherent quality of water and that is fluidity or cohesion. Its characteristic is said to be trickling or oozing. That means dripping or something like that. It is because of Āpo-dhātu that things are kept

Chapter Six

together. If there were no Āpo-dhātu, we could not have these things. We could not have this book or this pen or whatever because the material properties would not stick to each other if there were no water-element. Water-element is something that keeps the material properties together.

With regard to Āpo-dhātu according to Abhidhamma, it cannot be touched. In the book you find,

“The Abhidhamma holds that unlike the other three great essentials, the water element cannot be physically sensed¹² but must be known inferentially from the cohesion of observed matter.” (CMA, VI, Guide to §3, p.238)

You see something and the material particles are attached to each other. And so we infer that there must be some kind of cohesion, some kind of Āpo-dhātu so that the thing exists as a particular object. Āpo-dhātu or water-element cannot be touched. When we come to Phoṭṭhabba-rūpa later, we will see that Āpo is excluded there.

We must understand Āpo-dhātu or water-element as distinct from water. You can touch water. Although we can touch water, we do not touch water-element. We touch water and say, “It is cold; it is hot.” Cold or heat is the third one, Tejo-dhātu. You may feel the hardness or softness of water and that is the earth-element. What you feel is not the water-element but earth-element or fire-element. You feel coldness or warmth, or hardness or softness. So Āpo-dhātu is untouchable.

Tejo-dhātu

The next one is Tejo-dhātu, heat-element or fire-element. Here also heat or cold is relative. Tejo-dhātu does not mean fire, but the quality that is in fire. That means heat

¹² That means it cannot be touched.

Chapter Six

or temperature. Actually temperature is what we call Tejo-dhātu or fire-element. Just as hardness and softness are both called Pathavī-dhātu, so also heat and cold are both called Tejo-dhātu.

Yesterday I talked to a woman in Arizona because I am going to Arizona on Thursday. I told her that I had heard that they had a temperature of 120 degrees. So I asked her how it was now. She said, "Oh, it has cooled down." I asked what it was now and she said, "106 degrees." So for us 106 degrees is very hot here in San Francisco. For them it has cooled down. Tejo-dhātu is relative. Heat or cold is called Tejo-dhātu.

Vāyo-dhātu

The last one is Vāyo-dhātu, air-element. Air-element does not mean air, but something that inheres in air; that is said to be the principle of motion and pressure. Its characteristic is distension. When you put some air into a balloon, the balloon becomes extended. That extension or distension is what we call Vāyo-dhātu. It has the nature of movement or motion. So when we move something, we can say that there is an abundance of Vāyo-dhātu. Because of that abundance of Vāyo-dhātu we say there is movement. Actually there is no movement at all. Nothing moves. What we call movement is material properties arising at different moments. One set of material properties disappears and another set of material properties arises. But they may arise at a very small distance from the ones that have disappeared. So we are not able to see the arising of material properties. But when we see the material properties arising and disappearing at different places very close to each other, we say that there is motion, there is movement.

You can take the movie film as an example. On the frames there are pictures. They are not moving. The picture is

Chapter Six

not moving. The picture on one frame is just a little bit different from the picture on another frame. If you make a step, then it may take thirty frames to record one step. There will be thirty frames or thirty images on the film. Each frame is just little bit different. When the film is put into the machine and shown on the screen, we think that the picture is moving. Actually the picture does not move.

Vāyo-dhātu or air-element has the nature of movement. Its characteristic is said to be distension, expanding.

These four great essentials are founded on the earth-element, held together by the water-element, maintained by the fire-element and distended by the air-element. So these four elements we find everywhere — extension, cohesion, heat and distension.

Tejo-dhātu is explained as to mature or to ripen. When there is heat, things become cooked or things become mature. It is said to ripen other material properties.

Dependent Matter

These four are the basis of all other material properties that follow; all other material properties that depend on these four for their arising are called Upādā-rūpa. Upādā-rūpa is translated as derived materials, derived matter. I don't like that translation. They are not derived from the four great essentials. They depend on the four great essentials.

For example, this is a house. People live in it. The existence of people living here is supported by this house. The people depend upon this house to live. But people are not the

Chapter Six

result of this house. People are not derived from this house. But this house is their base, their support. Here also the following material properties are not derived from the four great essentials, but they depend on these four great essentials to arise. If there were no four great essentials, they could not arise. So they are called Upādā-rūpa, and I call them dependent matter.

There are 24 of them. They are organized into groups.

Pasāda-rūpa

The first group of them is called Pasāda-rūpa. They are translated as sensitive phenomena. Pasāda really means clear. The material properties that are clear are called Pasāda. Clear here means sensitive to sight, sound, smell, taste, and touch. They are called sensitive phenomena or sensitive matter or sensitivity. They are five. You know these five.

Eye-sensitivity

Cakkhu-pasāda, eye-sensitivity — the eye itself, the eyeball itself is not Cakkhu-pasāda. Cakkhu-pasāda is some material properties that exist in the eyeball, that exist on the retina. Those small particles of matter are what are called eye-sensitivity. The eyeball is called composite eye. So there are two kinds of eye, composite eye and sensitive eye. When visible object comes into the avenue of the eye, you know it strikes at the eye. It strikes at the eye means that it strikes on the eye-sensitivity, on the matter that is called eye-sensitivity. Then the seeing consciousness is produced. When we say eye-sensitivity, we mean the sensitive particles in the eye or sensitivity in the composite eye. The same is true for other sensitivities. It is called eye-sensitivity or Cakkhu-pasāda.

Chapter Six

Ear-sensitivity

The second one is called Sota-pasāda, ear-sensitivity. Here also the whole ear is not called ear-sensitivity. But the sensitive particles that are in the inner ear actually. In the Commentaries it is explained as,

“... to be found inside the ear hole, ‘in the place shaped like a finger stall and surrounded by fine brown hairs;’ ...” (CMA, VI, Guide to §3, p.238)

That's pretty accurate. In the ear there is something like a ring. What is a finger stall? I looked it up in the dictionary and it said it was something like a cover on the finger when you have a wound or a cut on the finger. But actually the word here is said to mean just a ring. It says finger ornament, so like a ring. In the inner ear you see something like that in medical books. That is what is called Sota-pasāda. I would say finger ring rather than finger stall. Finger stall is a difficult word. I had to look in three dictionaries and I only found it in one of them. That is ear-sensitivity.

Nose-sensitivity

The third one is Ghāna-pasāda, nose-sensitivity.

“Nose-sensitivity is to be found in the nasal orifice, (in the nose itself) as the substance that registers smell.” (CMA, VI, Guide to §3, p.238)

Bhikkhu Bodhi does not give what it looks like. In the Commentary it is given. It says it looks like the hoof of a goat, the foot of a goat. There are two orifices and maybe at the end it is something like this. It is where smell is picked up. The material properties in that place are called Ghāna-pasāda, nose-sensitivity.

Chapter Six

Tongue-sensitivity

The fourth one is Jivhā-pasāda, tongue-sensitivity.

“Tongue-sensitivity is to be found diffused over the tongue, serving to register taste.” (CMA, VI, Guide to §3, p.238)

When you know taste, that means the material property of taste has come into contact with the tongue-sensitivity. Here also the Commentary gives an example as the tip of the petal of the lotus. There are petals or flower leaves of lotus, so the tip may be a little pointed. Places on the tongue here and there where these sensitive material properties exist is called tongue-sensitivity or Jivhā-pasāda. Modern medical science says there are different places for experiencing different tastes. Sweet is experienced in one place and sour is experienced in another place. They differentiate many things. Those are called tongue-sensitivity.

Body-sensitivity

The last one is Kāya-pasāda, body-sensitivity.

“Body-sensitivity extends all over the organic body ...” (CMA, VI, Guide to §3, p.238)

Body-sensitivity exists all over the body, on the whole of the body.

“... like a liquid that soaks a layer of cotton.” (CMA, VI, Guide to §3, p.238)

Suppose there is cotton and you put some water on it. Then the cotton is soaked with water. That means it covers, it suffuses all the cotton.

“... (it) serves to register tactile sensations.” (CMA, VI, Guide to §3, p.239)

Whenever we know touch, whenever we experience

Chapter Six

touch, that means the tangible object has come into contact with the body-sensitivity in our bodies.

Body-sensitivity extends all over the body except for the tip of the nails, the tip of the hair and dry skin. When the skin becomes dry, you do not feel anything there. When the skin becomes dry, you can cut it without getting any pain. Except for those places the body-sensitivity extends all over the body.

These five are called sensitive phenomena or Pasāda-rūpa. They correspond to the five kinds of sense-consciousness — eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness. These sensitivities serve as the base for eye-consciousness and so on. In the third chapter, the last section deals with Vatthus. There you have Cakkhu-vatthu, Sota-vatthu, Ghāna-vatthu, Jivhā-vatthu, Kāya-vatthu and Hadaya-vatthu. Cakkhu-vatthu and Cakkhu-pasāda are the same. Sota-vatthu and Sota-pasāda are the same and so on. We will come to Hadaya-vatthu later. These five are called Pasāda-rūpa, sensitive material properties or sensitive phenomena.

Gocara-rūpa

The next group is called Gocara-rūpa or Visaya-rūpa. Gocara means domain, a place where one roams about. In brief it means an object. Gocara-rūpa means objective phenomena, material properties that are objects, that are objects of eye-sensitivity and so on. Corresponding to the five sensitive phenomena there are five objective phenomena or there are five Gocara-rūpas.

Chapter Six

Rūpa, Sadda, Gandha, Rasa, Phoṭṭhabba

The first one is called Rūpa, visible object. What is visible is called Rūpa. What we see is only Rūpa. When I say, "I see a man," I don't really see a man. What I see is the visible object in what is called a man. But my mind deceives me into believing that I see a man. Actually what I see is just a visible object, the particles of a visible object all over the body.

Now the word 'Rūpa' please note has at least two meanings even in Abhidhamma. Generally Rūpa means material properties in contrast to Nāma. But here when it means visible object, it is different although the word is the same. It is very important when you read books on Abhidhamma to understand whether Rūpa means material properties in general or visible object. Here Rūpa means visible object, what you see.

The second one is Sadda, sound. You know what sound is. It is sound or noise. The third one is Gandha, smell. The fourth one is Rasa, taste — something we always experience taste.

The fifth one — a number is not assigned to that one because Phoṭṭhabba, tangibility, is the combination of three great essentials. The combination of Pathavī, Tejo and Vāyo, the combination of earth, fire and air-element is called Phoṭṭhabba. There is no separate Phoṭṭhabba, there is no separate tangible matter. When we say tangible matter, we mean the combination of the three great essentials which are Pathavī, Tejo and Vāyo. Āpo cannot be touched. It is not tangible, so it is left out here.

This may cause some confusion when we enumerate the material properties or when we find out how many

Chapter Six

material properties there are. We have to be very careful. If there are four great essentials and there is also Phoṭṭhabba, we are not to double the number. We must take only the four or only the three. These five material properties are called Gocara-rūpa, object phenomena, those that are object of the five sensitivities. Rūpa is the object of the eye and so on. Tangibility or Phoṭṭhabba is the object of body-sensitivity. Actually they are the object of consciousness; they are not the object of the sensitivity but of consciousness.

You now know the five Pasādas and the five objects. Corresponding to these five Pasādas and five objects there are Pañca-viññāṇa, five kinds of sense-consciousness. Sense-consciousness, let us say, Cakkhu-viññāṇa arises, when these two meet together, when these two come together i.e. eye-sensitivity and visible object, when they come together, or when the visible object comes into the avenue of eye-sensitivity. When something to be seen comes into the avenue of our eyes, then there is seeing. So seeing consciousness depends on at least these two, eye-sensitivity and the visible object. It depends on these two, but there are more conditions. What are the other conditions? The other conditions are light and attention.

The others are similar. Body-consciousness arises through the conjunction of or the coming together of tangibility and body-sensitivity.

Femininity

The next group is called Bhāva-rūpa, sexual phenomena or we may call it gender. The first one is called Itthi-bhāva or Itthatta. There are two words. They mean the same thing — femininity or being a female, the state of being a female.

Chapter Six

Masculinity

The next one is Pumbhāva or Purisatta, the state of being a male, masculinity. These are also called faculties. When we study the 22 faculties in the seventh chapter, we will find that these two are included there.

“These faculties have, respectively, the characteristic of the female sex and of the male sex. Their function is to show femininity and masculinity.” (CMA, VI, Guide to §3, p.239)

Actually masculinity and femininity cannot be seen. What we see is not masculinity and femininity, but something that shows us it is a male or it is a female. They are something like their mark, the signs, the ways of male and female. That means the sexual structure of the body of a man and a woman is different. You know that a person is a man or a woman by looking at the structure of the body, by looking at its masculine or feminine features.

You look at a face and you know that it is the face of a man or a woman. Men have a mustache and women have no mustache. And then for the typical occupation — men do a certain kind of work and women do another kind of work. In our books it is said we can know by how they play when they are children. Girls play with pots and pans, cooking and so on. Boys will play with bows and arrows and some other things. Boys never play with pots and pans in our country. But in this country everything can happen. Men have to cook in this country.

Also there is masculine and feminine deportment — that means how they walk, how they do things. By looking at how they do things, you know this is a man or this is a woman. Even in a dim light, even if you cannot see clearly, you know this is a man or this is a woman. So there is this

Chapter Six

difference between men and women. This difference is known by their masculinity and their femininity. That is called masculinity or femininity. That is actually not visible. What is visible is their structure, their features, their occupations, their manner of playing and also their deportment.

It is said that the Bhāva-rūpa extends all over the body. It is not just in one place. It is like body-sensitivity; it is all over the body. So if you look at a finger, you know if it is a man or a woman.

Heart-base

Now we come to the next one, Hadaya-vatthu, heart phenomenon or heart-base. We met heart-base in the third chapter, in the section on bases.

“The heart-base has the characteristic of being the material support for the mind element and mind-consciousness element.” (CMA, VI, Guide to §3, p.239)

Do you remember mind-element and mind-consciousness-element? Mind-element means Mano-dhātu. How many Cittas are there? There are three — Pañcadvārāvajjana and two Sampāṭicchana. They are called mind-element. Mind-consciousness-element means the other Cittas excepting the ten kinds of sense-consciousness and the Mano-dhātu. These are known in Pāli as Mano-viññāṇa-dhātu. The heart-base serves as support for Mano-dhātu and Mano-viññāṇa-dhātu, mind-element and mind-consciousness-element. Its function is to uphold them or act as a receptacle, as a basis for them. It is found in dependence on the blood inside the heart. It is dependent on the blood. The physical heart is not called Hadaya-vatthu here.

“It is to be found in dependence on the blood inside the heart, and is assisted by the four great essentials and maintained by the life faculty.” (CMA, VI, Guide to §3, p.239)

Chapter Six

With regard to this Hadaya-vatthu there is a lot to say or a lot to argue. Hadaya-vatthu does not mean the heart itself but something, some material property that exists depending on the blood in the heart. This Hadaya-vatthu is not mentioned in the Dhammasaṅgaṇī. Dhammasaṅgaṇī is a book where all Cittas, Cetasikas and Rūpas are mentioned. It is the first book of Abhidhamma. As the first book of Abhidhamma, it must describe all Cittas, all Cetasikas and all Rūpas. But in that book Hadaya-vatthu is not mentioned. There are only 27 material properties given there.

The argument for the existence of Hadaya-vatthu in the Commentary is as follows: "Mano-dhātu and Mano-viññāṇa-dhātu when they arise in Kāma sphere and Rūpa sphere (They arise in Kāmāvacara and Rūpāvacara realms.) must depend on Rūpa (Rūpa here means matter). That Rūpa cannot be the four Mahābhūtas because they are depended upon by Upādā-rūpas. Therefore, that Rūpa must be an Upādā-rūpa." The teachers are giving you reasons for accepting the existence of Hadaya-vatthu. There are Mano-dhātu and Mano-viññāṇa-dhātu. If they arise in Kāmāvacara and Rūpāvacara sphere, they must depend on some Rūpa. If there is no Rūpa for them to depend on, they will not arise. For example, Cakkhu-viññāṇa depends on the visible object and Cakkhu-vatthu. But that Rūpa which they depend on cannot be the four great essentials because they are depended upon by Upādā-rūpa. They are already depended upon by Upādā-rūpa. They have to serve as a basis or the support for Upādā-rūpa. The Mano-dhātu and the Mano-viññāṇa-dhātu cannot depend on the four essentials. It is something like a law of elimination. We eliminate one after another. So we come to the last one and we just pick it up. When it is said that Mano-dhātu and Mano-viññāṇa-dhātu must depend on some matter, then we will ask, "Do they depend on the four great essentials?" The answer is no. Why? They are depended upon by the 24 Upādā-rūpas and so they cannot serve as a basis or support for Mano-dhātu and Mano-viññāṇa-dhātu.

Chapter Six

Among the 24 Upādā-rūpas can they depend on eye-sensitivity and so on? No. Because eye-sensitivity is support for seeing consciousness and so on. They cannot depend on the five sensitive properties.

Can they depend on visible object? Neither can they depend on Rūpa, Sadda and so on because they, that is, Rūpa, Sadda and so on, can be found externally too. Rūpa is found internally and externally. The pen I see here is external Rūpa. The hand I see here is internal Rūpa. So they can be found externally. Mano-dhātu and Mano-viññāṇa-dhātu cannot depend on Rūpa, Sadda (sound), smell, taste, or tangibility.

What about Bhāva? Do Mano-dhātu and Mano-viññāṇa-dhātu depend on Bhāva-rūpa? The answer is no. They cannot depend on the two qualities of sex because these Dhātus arise in those who have no sexual qualities. That means those who are neither men nor women. There are some people who are sexless persons. Mano-dhātu and Mano-viññāṇa-dhātu arise in those persons also. So Mano-dhātu and Mano-viññāṇa-dhātu do not depend on the two sex qualities.

What else? Do they depend on Āhāra? They do not depend on Āhāra for the same reason that Āhāra is found externally also.

"It should be understood that there must be some other Rūpa (matter) on which these Dhātus must depend and that Rūpa must be a dependent one itself and not a Mahābhūta." There must be some Rūpa on which Mano-dhātu and Mano-viññāṇa-dhātu depend. That material property must be an Upādā-rūpa and not a Mahābhūta.

Chapter Six

“That dependent one which is the seat of these Dhātus is none other than the Hadaya-vatthu.” This is arbitrary. The first argument is good, but the last one, the conclusion is arbitrary. It must be Hadaya-vatthu, so there is Hadaya-vatthu.

The reason why it was not mentioned in the Dhammasaṅgaṇī, — now there is a question. If there is really Hadaya-vatthu or if Hadaya-vatthu really exists, why is it not mentioned in the Dhammasaṅgaṇī where all material properties are mentioned? The answer is: “If it were mentioned there, the uniformity of presentation of the Vatthuduka and Ārammaṇa-duka, so important for the understanding of the doctrine and the realization of Reality by listeners, would be broken and thus defeat the very purpose of the doctrine — the realization of Reality by listeners.”

You have to go to the Dhammasaṅgaṇī to understand this. In the Dhammasaṅgaṇī especially in that section, Vatthus are mentioned in two ways. It says, “There is Rūpa which is the basis of eye-consciousness; there is Rūpa which is not the basis of eye-consciousness.” This is one dyad. The next one is : “There is Rūpa which is the basis of ear-consciousness; there is Rūpa which is not the basis of ear-consciousness.” In this way, Rūpa is treated in that section of the Dhammasaṅgaṇī. So the dyads 1-5 are OK. “There is Rūpa which is the base of body-consciousness; there is Rūpa which is not the base of body-consciousness” — because you can point out the Rūpa which is the base of body-consciousness and which is not the base of body-consciousness, that is, all other Rūpas. So you can find the Rūpas mentioned in these sentences.

Then we go to Ārammaṇa-dyad — that means object. “There is Rūpa which is the object of eye-consciousness.” Can you point that out? What? It is number 10, Rūpa (Visual

Chapter Six

object). "There is Rūpa (matter) which is not the object of eye-consciousness." Yes, all others. The second through the fifth are the same. Let us go to the fifth. "There is Rūpa which is the object of body-consciousness." Which is that? Phoṭṭhabba is the object of body-consciousness. "There is Rūpa which is not the object of body-consciousness." All others are not the object of body-consciousness.

Suppose the sixth dyad were to be made. There is Rūpa which is the base for mind-consciousness, Mano-viññāṇa. There is Rūpa which is not the base for mind-consciousness. Can you point them out? There is Rūpa which is the base for mind-consciousness, we can say it is Hadaya. What Rūpa is not the base for mind-consciousness? That would be the other bases.

Now we come to Ārammaṇa dyad. There is Rūpa which is the object of mind-consciousness. Yes, there are many. There is Rūpa which is not the object of mind-consciousness. No, there is nothing there. The dyad is broken here.

These two are not actually in the Dhammasaṅgaṇī. That's why the heading is given as laudable Vatthu dyad. If we are to make the sixth dyad, it would look like this. Vatthu dyad is all right because you can point out the Rūpas mentioned in the sentences. But when we come to Ārammaṇa-duka, it is broken. There is answer only to the first one. There is Rūpa which is the object of mind-consciousness — all Cittas, Cetasikas, Rūpas and so on. There is Rūpa which is not the object of mind-consciousness — no. There is no answer to that question. We cannot find out anything as an answer to that question. The dyad would be broken. If the dyad were broken, the listeners would be agitated. They may not follow the teachings of the Buddha and they may not gain the realization of reality. In order not to make them agitated, the Buddha left Hadaya-vatthu out of the list of material properties in the

Chapter Six

Dhammasaṅgaṇī. That is why it is not mentioned in the Dhammasaṅgaṇī.

Even if we say the Abhidhamma teaching is a very exact teaching and it does not take into account whether people like it or not, but still the purpose of Buddha's teaching is not to show off his wisdom but to have people realize reality, to have people reach enlightenment. So if Buddha were to mention Hadaya-vatthu in the Dhammasaṅgaṇī, he would have to say these probable dyads also. The dyads are not complete and one is broken. The flow of the teaching is broken. The understanding of the listener may be effected. In order to save them from getting confused or whatever Hadaya-vatthu is not mentioned in the Dhammasaṅgaṇī. It is not mentioned not because it does not exist. If it were mentioned in the Dhammasaṅgaṇī, it would not help listeners get the realization of reality. That is why it is not mentioned in Dhammasaṅgaṇī. That is one question.

If it is not mentioned in the Dhammasaṅgaṇī, where is it mentioned? The answer is that it is mentioned in the Paṭṭhāna, the seventh book of Abhidhamma. We are not out of trouble yet. Although it is said that Hadaya-vatthu is mentioned in the Paṭṭhāna, when we go to Paṭṭhāna and actually read it, we do not find Hadaya there. There the Buddha uses a very general term for Hadaya-vatthu. "Depending on a certain material property Mano-dhātu and Mano-viññāṇa-dhātu arise." Just that. "Depending on a certain material property" — Buddha did not say depending on Hadaya-vatthu. The teachers, the Commentators, take that to mean Hadaya-vatthu. Their argument is that Mano-dhātu and Mano-viññāṇa-dhātu must depend on some material property and so on. However much we explain, we are not altogether out of trouble.

Why is it not mentioned in Dhammasaṅgaṇī? It is not

Chapter Six

mentioned because Buddha wanted to keep his flow of teaching smooth. Where is it mentioned? It is mentioned in the Paṭṭhāna. But we don't find it in Paṭṭhāna, we just find a general statement there. However that may be, the author says that means Hadaya-vatthu. It is arbitrary.

Why did the Commentators interpret like that although Hadaya-vatthu is not mentioned by name either in Dhammasaṅgaṇī or in the Paṭṭhāna? I think it is because when you are happy or when you are sad, you feel something in the heart, in the chest. When you are afraid, you have the pounding of your heart. So people take it that consciousness depends on heart-base. The word 'Hadaya', like the word 'heart' in English, is a synonym for Citta also. Hadaya is a synonym for Citta. In English you also use the word 'heart' for mind. You say, "He has a good heart" or something like that. I think in the olden days it was universally accepted that the mind depended on the heart. Only recently, a hundred years ago maybe, did they say that mind depends on the brain, that the brain is the seat of consciousness. We cannot say which is more reasonable. Even now they are not sure that consciousness really depends on the brain. They are still in the experimental stage. We cannot take sides or we may take sides with our ancient teachers. So we take the heart or the material properties on the blood in the heart to be the seat of Mano-dhātu.

There is a passage in the *Visuddhimagga* concerning the heart-base, but there is a mistake in the English translation.

"The heart-basis has the characteristic of being the (material) support for the mind-element and for the mind-consciousness-element. Its function is to observe them."
(*Visuddhimagga*, XIV, §60, p.447)

I think it is not correct. Its function is to be their base or to be their receptacle. The Pāli word is 'Ādhāra'. It cannot mean 'observe'. Bhikkhu Bodhi does not say, "observe" in the

Chapter Six

guide. It says there, “Its function is to uphold them.” (see CMA, VI, Guide to §3, p.239) I think that is a correct translation.

Life Faculty

What is next? Jīvita-rūpa, life phenomenon. You have met Jīvitindriya as a Cetasika. It is the counterpart of that Cetasika. The Cetasika is called mental life faculty and this is called physical life faculty. It maintains the conascent material properties. It arises with other material properties and maintains them. It helps them to exist as long as they exist.

“The life faculty has the characteristic of maintaining the coexistent kinds of matter at the moment of their presence. Its function is to make them occur. It is manifested as the establishment of their presence. Its proximate cause is the four great essentials that are to be maintained.” (CMA, VI, Guide to §3, p.239)

There is a question. If Jīvitindriya maintains other material properties, what maintains it? Jīvitindriya maintains others, so what maintains it? The answer is that it maintains itself as well as the others. The analogy of a boatman is given in the Commentaries. When a boatman takes other people to the other shore or rows a boat to the other shore, he also takes himself to the other shore because he is connected with the boat. In the same way, life faculty is connected with the other faculties it maintains. So along with them it maintains itself.

Āhāra

Then Āhāra-rūpa, nutritional phenomenon — that means some nutriment in what we eat. Actually it is everywhere. This nutriment is found externally as well as internally.

Chapter Six

Nipphanna-rūpa

These are 18 which are called concretely produced matter or in Pāḷi Nipphanna-rūpa. There are 18 Nipphanna-rūpas or concretely produced matter. 'Concretely produced matter' means produced by the four causes of matter. In the third section the four causes of matter will be treated. Those that are the direct product of these four causes for matter are called Nipphanna-rūpa. That means they are real Rūpas. They are substantial Rūpa or something like that.

Sabhāva-rūpa

They are also called Sabhāva-rūpa, matter possessing intrinsic nature. They have their own characteristics. 'Intrinsic nature' means they have their own characteristics.

"... each type has a distinct objective nature such as hardness in the case of the earth element, etc." (CMA, VI, Guide to §3, p.240)

Salakkhaṇa-rūpa

They are also called Salakkhaṇa-rūpa. 'Lakkhaṇa' means mark and 'Sa' means together. That means that are together with characteristics. Here 'characteristic' means the three general characteristics of impermanence, suffering and non-self. Also we can say they have the three characteristics of arising, presence and disappearing or death. The others beginning with limiting phenomenon are not like that. So only these 18 are called Salakkhaṇa-rūpa, those which have characteristics of their own. That means impermanence and so on and arising and so on.

Chapter Six

They are also called Nipphanna-rūpa, concretely produced matter because they are directly produced by conditions such as Kamma, Citta, Utu and Āhāra.

Rūpa-rūpa

They are called Rūpa-rūpa. That means real Rūpa. When you repeat something, you emphasize it. Rūpa-rūpa means the Rūpa which is real Rūpa. They are the real Rūpa. The other ten are unreal Rūpas. They are real Rūpas, Rūpa-rūpa,

“because they possess matter's essential characteristic of undergoing deformation.” (CMA, VI, Guide to §3, p.240)

Sammasana-rūpa

Also they are called Sammasana-rūpa,

“because they are to be made the objects of insight contemplation by way of the three characteristics.” (CMA, VI, Guide to §3, p.240)

Do you understand that? You are meditators, so you must understand that. That means you can practise Vipassanā on these 18 only and not on the other ten. That is because these 18 have the characteristic of impermanence and so on. When you practise Vipassanā, you try to see these three characteristics. In order to see these three characteristics you must watch, you must note these 18 and not the other ten. The other ten are not the object of Vipassanā meditation. They are called Sammasana-rūpa. ‘Sammasana’ means contemplation. So these lend themselves to contemplation. Contemplation here means Vipassanā practice. Out of the 28 these 18 Rūpas only are the object of Vipassanā practice. You can practise Vipassanā on these 18 only and not on the ten Anipphanna-rūpa.

Chapter Six

Look at the chart again (also see CMA, VI, Table 6.1, p.236). There are 28 Rūpas. They are divided into the four great essentials and 24 dependent ones — in Pāḷi four Mahābhūtas and 24 Upādā-rūpa. Then Upādā-rūpas are divided into Pasāda-rūpa — sensitive phenomena, Gocara-rūpa — objective phenomena, Bhāva-rūpa — sexual phenomena, Hadaya-rūpa — heart phenomenon, Jīvita-rūpa — life phenomenon, and Āhāra-rūpa — nutritional phenomenon. We are not finished yet. There are other groups. These 18 beginning with Mahābhūtas are called Nipphanna-rūpa, concretely produced matter. That means matter which is produced by the four causes — Kamma, Citta, Utu and Āhāra. The remaining we will talk about next week.

Sādhū! Sādhū! Sādhū!

Anipphanna-rūpa & Rūpa-vibhāga

Last week we finished the 18 Nipphanna-rūpas, concretely produced matter. Today we will study the other ones, Anipphanna-rūpa, non-concrete matter. The first 18 are the real Rūpa, the real matter. The other ones beginning with the space-element are not real Rūpas. They are called in Pāḷi Anipphanna-rūpa. It is translated as 'non-concretely produced matter'. Actually 'non' should be connected with produced, not concretely produced or not produced concretely. That means these ten Rūpas do not arise from the four causes of matter. Now we will study the four causes of matter in the third section. These ten beginning with the space-element exist as attributes or modes of the concretely produced matter. That means they are not concrete matter, but they are some qualities, they are some attributes of the concrete matter. They are actually not included in the Paramattha Dhammas. They are not included in those that are objects of Vipassanā meditation. If you look at the beginning of the seventh

Chapter Six

chapter, page 264, you will find “Guide to §1”,

“The 72 kinds of entities: The four ultimate realities that have been described in the first six chapters can be analyzed into 72 distinct entities, ...” (CMA, VII, Guide to §1, p.264)

So there are 72 and they are called Vatthu-dhamma, that is, phenomena which exist with intrinsic nature. So they have their own existence, their own intrinsic nature, their own Sabhāva-rūpa. They are consciousness taken as one, 52 Cetasikas taken as 52 and then 18 concretely produced material phenomena (That means the 18 Nipphanna-rūpas.) and the last one is Nibbāna. When we add them up we get 72 kinds of phenomena.

Ākāsa-dhātu

There are altogether ten Anipphanna-rūpas. The first one is called a limiting phenomenon. That means this material property or this Rūpa delimits the groups of Rūpa. Rūpa will be treated as groups in the fourth section of this chapter. This space-element delimits or separates one group from another. Actually when the groups of matter meet together, although they touch, there is a kind of space between them, a separation between them. That separation between groups of matter is called Ākāsa-dhātu, space-element. This is not just space. It is not caused by anything. It has no actual existence. The void between two or more groups of material properties is called Ākāsa-dhātu, space-element.

Actually there are four kinds of Ākāsa or space:

1. unentangled space, Ajjhattākāsa;
2. delimited space, Paricchinākāsa;
3. concept of infinite space, Ākāsānañcāyatana;
4. delimiting space, Ākāsa-dhātu.

Chapter Six

The first one is open space. The Pāḷi for this is Ajjhataṅkāsa, unentangled space. That just means open space — like we see now the space between the earth and sky. These open spaces are called Ajjhataṅkāsa.

Then the next one is called delimited space. That is the space in the windows and the doors or in the pots and vessels and so on. That space is called delimited space, Paricchinṇākaṅkāsa in Pāḷi.

The third kind of space is the concept of space which is the object of the first Arūpāvacara consciousness, in Pāḷi it is called Ākāśānañcāyatana. The object of first Arūpāvacara consciousness is the concept of infinite space. That is called space obtained by removing the Kasiṇa object or Kasiṇa sign.

The last one is this delimiting space, Ākāsa-dhātu. The second and the fourth are different. The second is delimited space, space which is limited by other things — by a door, by a window, by a vessel, by a pot, by a hole. The space in a hole is called delimited. The fourth one is delimiting space. That means it delimits or separates different groups of material phenomena. This is called space-element here, the last one.

Viññatti-rūpas

The next two Rūpas are called Viññatti-rūpas. 'Viññatti' means making known. It is translated as intimating material phenomena. By Kāya-viññatti and Vacī-viññatti we make our intentions, our desires known to other people. Those are called intimations or intimating material phenomena. We communicate by these intimating material phenomena. It is a particular mode or modification in the material properties.

Chapter Six

Kāya-viññatti

The first one is Kāya-viññatti, bodily intimation. That means intimation by the body. When I make this gesture, especially in this country, (Not in our countries, we make another gesture.) you know that I want you to come here. The movement of my fingers, the movement of my hand — there is some kind of particular mode in this movement. Not all movement is called Viññatti. The movement of the trees, for example, does not make us know anything. It is just movement. When I move my hand like this, you know that I want you to come here. Some mode in this movement is what is called Kāya-viññatti, bodily intimation. This movement arises because I have first the intention to move the hand. Before moving my hand, I have the desire or intention to move. That intention or the moments of consciousness of intention arise and disappear billions of times. That intention, or consciousness accompanied by intention, produces material properties, Rūpas especially Vāyo (air-element). So it produces a great amount of Vāyo (air-element). What we perceive as movement is actually the increase of Vāyo. Old material particles disappear and new material properties take their place. When old material particles disappear and new material particles take their place, they take place in a very small distance from where the old particles have disappeared. Arising of new material particles in a new place makes us think that there is movement of the hand. So in the books it is stated that the ultimate reality does not move. There is no movement in ultimate realities. It is difficult to understand. Why do we think there is movement? It is because of the increase of Vāyo-dhātu in the hand. When Vāyo-dhātu increases, the other material properties, especially the other three great essentials, also increase. By their increase we think there is movement in the hand. Actually nothing moves from one place to another. Material properties arise here and disappear here, then new material properties arise and disappear, and then another one, like that.

Chapter Six

It is like a movie film. On the frames of the movie film there is the image. One image is just a little bit different from another image. It is actually imperceptible, but there is a difference between one image and another. But when those pictures are projected on the screen and made to move, let us say, thirty frames per second and so on, then you think the picture is moving. Actually we do not see pictures moving. We see different pictures at different places. Then our mind combines these pictures into one moving picture. What we see is not a moving picture, but many pictures in different places. When I make a gesture like this with my hand, there is movement in my hand. That movement which I make with the intention of calling you is called Kāya-viññatti. There is Kāya-viññatti in movement when I intend to call someone or when I try to let you know my idea or intention through movement. But not every movement is Kāya-viññatti. When we are asleep, our bodies move. No one, nobody knows what we mean. So there is no Kāya-viññatti in those movements. Movement with the intention of communicating something is called Kāya-viññatti, bodily intimation.

Vacī-viññatti

The second one is Vacī-viññatti, vocal intimation. That means speech. I make my desire, my intention known to you by speech, by talking to you. I will say, "Come". You know that I want you to come here. By these words, by these sounds (Sadda), I make you to understand that I want you to come to me. My saying "come" is what is called Vacī-viññatti. Here also the sound "come" is not the Vacī-viññatti, but it is something inherent in that sound. I make the sound and it makes you know that I have the intention for you to come. That particular mode of sound in my mouth, which issues from my mouth, is what is called Vacī-viññatti. It is very close to sound. If I want to say something, again I have the intention to make that sound. That produces here what is called earth-element,

Chapter Six

Pathavī-dhātu. It produces Pathavī-dhātu in my throat. That friction makes the sound come out. In this case what is in excess, what is prominent is Pathavī-dhātu, the earth-element. In the case of Kāya-viññatti what is in excess, that which is prominent, is air-element, Vāyo-dhātu. In Kāya-viññatti there is an excess of Vāyo-dhātu. In Vacī-viññatti there is an excess of Pathavī-dhātu. Sound is just the outcome of the friction between the one element and the other elements. When we say something, we are letting other people know what we want, or what we desire, or what we intend, or what we mean. That sound, that speech is what is called Vacī-viññatti, vocal intimation.

These are also not separate material properties. Actually they are some mode, some modification which we detect in the hand or in the sound. That particular mode is what we call Viññatti. Viññatti is said to be not visible. What you see is not Viññatti but visible matter of my hand. But from this you infer that he wants me to come. Actually Viññatti cannot be seen. You know, when we classify the different classes of matter, you will see that among the 28 material properties only one can be seen. The others can be seen only through mind. Viññatti are those that are not visible to the physical eye. The two are called Viññatti-rūpa.

Vikāra-rūpas

The next group is called Vikāra-rūpa, mutable phenomena. That means change, or here a special quality, or a special mode of the phenomena. There are three of them.

Rūpassa-lahutā, Mudutā, Kammaññatā

They are Rūpassa-lahutā, Rūpassa-mudutā and Rūpassa-kammaññatā. You have met these three words

Chapter Six

Lahutā, Mudutā and Kammaññatā in the 52 Cetasikas. They are the same.

- 'Lahutā' means lightness.
- 'Mudutā' means softness or malleability.
- 'Kammaññatā' means wieldiness.

These words are difficult to understand in English. They are also difficult to understand in Pāḷi. Lahutā is not difficult to understand. Lahutā is lightness, lightness of Rūpa. When the climate is good, when the weather is fine, we feel our bodies to be light. When we have good food or when we are healthy, we feel that lightness in our body. That is Rūpassa-lahutā.

Rūpassa-mudutā is compared to the leather which is well pressed. I think they have to press or to smash the leather so that it becomes soft and you can make it into things. That also we feel when the weather is good, when we are healthy.

Rūpassa-kammaññatā is compared to gold which is refined. When gold is really refined, you can make it into any ornament you like. Kammaññatā is like that.

These three are always together. When there is Lahutā, there is also Mudutā and Kammaññatā. These three are found only in living beings and not in outside things. The two Viññatti phenomena and the three mutable phenomena are called Vikāra-rūpa. So there are five Vikāra-rūpa — two Viññattis and three mutables. They are called Vikāra-rūpa. They are some modes, they are some attributes of the concretely produced matter.

Chapter Six

Lakkhaṇa-rūpas

We come to the last group. They are called Lakkhaṇa-rūpa, characteristics of matter or signs of matter. We are familiar with three signs. What are the three signs? The three signs are impermanence, suffering and no soul. Here the signs are different. The beginning, the middle and the end are called the characteristics of matter.

Rūpassa-upacaya, Santati, Jaratā, Aniccatā

The first one is called Rūpassa-upacaya. It is translated as production. The second is Rūpassa-santati, continuity, actually production of matter, continuity of matter. Rūpassa-jaratā is decay of matter, and Rūpassa-aniccatā is impermanence of matter. Impermanence here means end or death or dissolution of matter.

The first two, Upacaya and Santati, are both terms for the arising, the genesis or the birth of matter. The arising of matter is called by two names here — Upacaya and Santati. The Commentators try to explain the difference between Upacaya and Santati. In the word 'Upacaya' the word 'Upa' has two meanings. One is first. So Upacaya means first arising. The other, the literal meaning is above. That means later. So arising first and arising later, that is called Upacaya. One arising has two modes here, first arising and later arising. After that there is the continuity of material properties arising which is Santati.

At relinking for human beings, let us say, thirty material properties arise. At relinking there is arising of thirty material properties and that arising is called Upacaya. They will arise from that moment on because they are born of Kamma and so they will arise every moment. So they will arise again, again and again. When they arise again and again, they

Chapter Six

are still Upacaya until the time comes when all materials in one life arise fully. That means the fetus in the mother's womb gets eyes, ears and so on at about eleven weeks after conception according to the Commentaries. Until that time, until the eleventh week, let us say, these material properties arise. The first arising of material properties at the moment of relinking, Paṭisandhi, are Upacaya and their arising until the eleventh week is called Upacaya. From the eleventh week on their arising is called Santati, for the whole life until 17 moments before death-consciousness. In one life Upacaya can be understood to have taken place at the moment of relinking until about eleven weeks if it is a human being. But if it is a Deva, they have all the necessary material properties right at the moment of relinking. The arising of material properties at relinking is called Upacaya. The others are Santati, continuity. So just one arising here is called by two names Upacaya and Santati.

Jaratā — you know Jaratā, decay, getting old. What is the life span of Rūpa, of material properties? How many thought moments? Rūpa has a life span of 17 thought moments or 51 sub-moments.

- The first one is called Upacaya and Santati.
- Then the 49 in between are called Jaratā, decay.
- The 51st is called Aniccatā, death.

The first moment is Upacaya and Santati. 49 moments are Jaratā, decay. And the 51st moment is Aniccatā, death.

They are not concrete matter. They are the marks of concrete matter. This is when concrete matter arises. This is when it gets old. This is when it dies. Since they are the marks of concrete matter, they are called Lakkhaṇa-rūpa or characteristics of matter. There are four of these characteristics — production, continuity, decay and impermanence.

Chapter Six

Now we come to the end to the 28 material properties. 28 material properties are grouped into eleven groups:

1. The first group is the four essential phenomena, Mahābhūta or Bhūta-rūpa.
2. The second is Pasāda-rūpa, sensitive phenomena.
3. The third is Gocara-rūpa, objective phenomena.
4. The fourth is Bhāva-rūpa, sexual phenomena.
5. The fifth is Hadaya-rūpa, heart-base.
6. The sixth is Jīvita-rūpa, life faculty.
7. The seventh is Āhāra, nutriment.
8. The eighth is Pariccheda-rūpa, limiting phenomenon.
9. The ninth is Viññatti-rūpa, communicating phenomena.
10. The tenth is Vikāra-rūpa, mutable phenomena.
11. The eleventh is Lakkhaṇa-rūpa, characteristics of matter.

By groups there are eleven and counting separately there are 28 material properties. Among them:

- The first 18 are called Nipphanna-rūpa, concretely produced matter.
- The other ten are called Anipphanna-rūpa, non-concrete matter.

These 28 properties may be compared to the periodic table in chemistry. There also scientists have arranged the elements into some order. Just as the elements in the periodic table are the components of what we call matter, these 28 material properties according to Abhidhamma are the building

Chapter Six

blocks of what we call material things including living beings.

Again 28 material things can be divided into two. What are the two?

- They are four great essentials, and
- the 24 dependent kinds of matter.

Dependent matter means those that depend on the four essentials for their arising. Only when there are four essentials can they arise. If there are not four essentials, they cannot arise. So they are called dependent phenomena. It is mostly translated as derived phenomena. That is not so good. We will use dependent phenomena. In Pāḷi they are called Bhūta-rūpa and Upādā-rūpa. You must be familiar with these terms. When you study Paṭṭhāna, you will find these many times. So there are four Bhūta-rūpas and 24 Upādā-rūpas.

Among the 24 Upādā-rūpas there are eye-sensitivity and so on, Gocara-rūpa and so on, and then femininity, masculinity, heart, life principle and nutriment. Then among non-concrete matter there are limiting phenomena, communicating phenomena, mutable phenomena and the characteristics of matter.

Let's go back to the beginning. How many Bhūta-rūpas are there? There are four.

How many Pasāda-rūpas (sensitivities)? There are five.

How many objective Rūpas are there? There are seven because Phoṭṭhabba is Pathavī, Tejo and Vāyo.

Then Bhāva-rūpa, sexual phenomena are how many?

Chapter Six

They are two.

What about heart? There is only one.

Life principle is how many? It is only one.

Nutriments are how many? There is only one.

Limiting is how many? There is only one.

Intimating or communicating are how many? They are two.

Mutables are how many? They are three or five — actually five including the intimations.

Characteristics are how many? There are four.

So we get 28 material properties. These will be like the 89 types of consciousness. You may draw a diagram showing the 28 if you want to.

Chapter Six

Rūpa-vibhāga

The next section is called “Rūpa-vibhāga”, “Classification of Matter”. Matter will be classified into different things. First of all matter is just one. It is just one by its characteristic. What is the characteristic of matter? Change is the characteristic of matter. By that characteristic there is only one kind of Rūpa.

Ahetuka, Sappaccaya, Sāsava, Saṅkhata, Lokiya, Kāmāvacara, Anārammaṇa, Appahātabba

That Rūpa is said to be Ahetuka, rootless. It is Sappaccaya, with conditions. With conditions means it is caused by conditions. Sāsava — Sāsava means with Āsavas. ‘Āsava’ means taints or cankers. You will study the Āsavas in the seventh chapter. There are four Āsavas (Kāmāsava, Bhavāsava, Diṭṭhāsava, Avijjāsava). Sāsava means literally with Āsavas. Then Saṅkhata means conditioned by conditions — conditioned by the four causes. Lokiya means belonging to the mundane world or to the five aggregates of clinging. And Kāmāvacara — they are the object of sense-desire. And then Anārammaṇa — no object — they don't take any object; they have no ability to take an object. Taking an object is the ability of mind and not of matter. Appahātabba — they cannot be abandoned. Abandoned means like abandoning mental defilements. We cannot abandon any of the Rūpas. They cannot be abandoned. We must understand that Rūpa has these qualities.

Ahetuka

The first quality is Ahetuka. Rūpa is without roots.

“... it does not associate with either the wholesome, unwholesome, or (neutral or) indeterminate roots, ...” (CMA, VI,

Chapter Six

Guide to §6, p.243)

Because it is Rūpa there is no Lobha, Dosa or Moha with it. So it is called Ahetuka.

“... association with roots being restricted to mental phenomena.” (CMA, VI, Guide to §6, p.243)

Only Cittas and Cetasikas can be said to be associated with roots. We may say, “This Citta is with root; this Citta is without root; this Cetasika is with root; this Cetasika is without root.” But this is not true for Rūpa; Rūpa is always Ahetuka.

Sappaccaya

Then Sappaccaya, with conditions — that means they are dependent upon conditions, they are dependent upon causes, the four causes of matter. They are Kamma, Citta, Utu and Āhāra. The next section deals with them.

Sāsava

Sāsava — they are with Āsavas. That means they are object of Āsavas. Lobha, Diṭṭhi and Moha are Āsavas. There are four Āsavas, but in reality there are three — Lobha, Diṭṭhi and Moha. Matter is the object of Lobha, Diṭṭhi and Moha. So they are called Sāsava.

Saṅkhata

Saṅkhata — they are all conditioned. It means the same as Sappaccaya. They have causes. They are conditioned. Rūpa is never Asaṅkhata. Rūpa is always Saṅkhata. It always arises depending upon conditions.

Chapter Six

Lokiya

Lokiya — it belongs to the world of five aggregates. Rūpa is never Lokuttara but some Cittas are Lokiya and some Cittas are Lokuttara. Rūpa is always mundane, Lokiya.

Kāmāvacara

Kāmāvacara — Rūpa is the object of sensual craving or of sense-desire. Now whether Rūpa arises in Brahma world or not, it is called Kāmāvacara because it is the object of sense-desire. You may remember the classification of objects — Kāmāvacara object, Mahaggata object and Lokuttara object. There Kāmāvacara object means Cittas, Cetasikas and Rūpa. So Rūpa belongs to Kāmāvacara objects because it is the object of sense-desire. Whether Rūpa arises in the human world or the Deva world or the Brahma world, it is called Kāmāvacara.

Anārammaṇa

Anārammaṇa — it does not take object, so it is without an object. It does not know the object. It does not cognize the object. It is the object. Since it is the object, it has no power of cognition, it is called Anārammaṇa. That is also the difference between Rūpa and Nāma. Nāma can be both an object and let us say subject. Nāma can take another Nāma as object. So Nāma can be sometimes subject and sometimes object. But Rūpa is always an object. It is never a subject because it never takes an object. It never knows an object. Rūpa never cognizes an object.

Chapter Six

Appahātabba

And then Appahātabba — it cannot be abandoned; it cannot to be abandoned, like the defilements. When a person attains enlightenment, when a person attains the first stage of enlightenment, he abandons some mental defilements — doubt and wrong view. He does not abandon any material property, any Rūpa because Rūpa cannot be abandoned. Even though one becomes an Arahant, Rūpas are still there. No Rūpa is abandoned. So Rūpa is called Appahātabba; it can never be abandoned.

There is one Rūpa according to characteristic and one Rūpa according to qualities such as Ahetuka, Sappaccaya, etc. Rūpa can be of many kinds when conceived of as internal and external and so on. From now on Rūpa will be classified as consisting of two kinds, three kinds and so on.

Ajjhattika and Bāhira-rūpas

Pasāda-rūpa — they are eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity and body-sensitivity. They are called internal, in Pāli Ajjhattika. These five are called Ajjhattika, internal. Now it may be a little confusing. Every material property that we possess is internal. It is in us. But here only these five are called Ajjhattika. That is because they are very beneficial to us. If we do not have eyes, ears and so on, we cannot function as human beings. We would be like a piece of log. They are so beneficial to us that only those we call internal. If someone is so beneficial to you, then you may call him an internal person. He is among us. Since these five are so beneficial to our lives, we call them internal Rūpas or inner Rūpas. The rest are called external. External does not mean outside the body. They are still inside the body, but they are not as beneficial as the five sensitivities so they are called external Rūpas.

Chapter Six

Vatthu and Avatthu-rūpas

Next is the five sensitive organs and the heart — five Pasādas and Hadaya, these six are called Vatthu-rūpa, bases. You are familiar with bases. How many bases are there? There are six bases. You studied bases in the third chapter. These are called base-Rūpa because they are the seat of consciousness. Eye-sensitivity is the seat of eye-consciousness and so on. They are called Vatthu-rūpa. When these six are called Vatthu-rūpa, the other 22 are called Avatthu-rūpa, non-base matter.

Dvāra and Advāra-rūpas

And then there are seven kinds comprised of sensitive organs and the two media of information. That means the five sensitivities, bodily intimation and verbal intimation. These seven are called Dvāra-rūpa, door-Rūpas, door-material-properties. The rest are called non-door-Rūpas. You know the five senses are called doors. Through them the mind, seeing consciousness, and the others arise. The two, bodily and verbal intimation, are called Dvāra because they are the doors for Kamma to arise. Through bodily intimation and verbal intimation we acquire Kamma. So they are called Dvāra even though they are not the seat of consciousness. When we do something with our body, we have Viññatti there. When we tell a lie, there is some sort of Vacī-viññatti there. So they are the doors of Kamma; here they are called Dvāra-rūpa, door-matter.

Indriya and Anindriya-rūpas

And then there are eight kinds comprising the sensitive organs (They are always there.), masculinity, femininity and life (Jīvita). These eight are called Indriya, faculty Rūpas. Indriya means what? Indriya means having authority because they exert a controlling power in their respective spheres. That

Chapter Six

means if you do not have eyes, you do not see. So the eyes have the controlling power over seeing. If the eyes are weak, seeing consciousness is weak. If your eyes are not good, seeing consciousness is not good. If your eyes are good, seeing consciousness is good. So eyes control the seeing consciousness. They have the controlling power, the authority over seeing. The same is true for hearing and so on.

The two Bhāva-rūpas, sexual phenomena, control the masculine or feminine features and traits. That means when a person is a man, his movement, his way of playing, his way of speaking and so on are different from those of women. These faculties control the features and traits of male and female.

The life faculty controls the coexisting types of matter as a pilot controls a ship. Life faculty is compared to what? It is compared to water in the lotus stock. When there is water in the lotus stock, it keeps the lotus fresh. This life principle, Jīvita, controls the coexistent types of matter. Matter does not arise singly. Matter arises together with Jīvita. Jīvita arises together with other material properties. When Jīvita and other material properties arise, Jīvita maintains them. It controls them and keeps them existing until they die. It does not keep them eternally, but it keeps them until they die. You know material properties have 51 sub-moments of existence. So Jīvita keeps them fresh or alive through the 50th moment. It is compared to a pilot who controls a ship. But I think it is not quite what is meant in the Commentaries. I think I told you about this last time. If life principle controls other material properties, what controls it? If Jīvita maintains others, what protects Jīvita? The analogy of a boat and a boatman is given there. The meaning there is when the boatman takes others on the boat to the other side, to the other shore, he takes himself also. When he takes people on the boat to the other shore, he takes himself also because he is connected with the boat. Although he does not mean to take himself as he takes the boat to the other shore, he takes himself too. In the same

Chapter Six

way, Jīvita, the life faculty maintains others, the material properties and it maintains itself also because it is connected with other material properties. That is the meaning here. The pilot controls the ship is not so good an analogy.

Oḷārika, Sukhuma, Santike, Dūre, Sappaṭigha, Appaṭigha

The next group is twelve kinds comprising the five sensitive organs and seven sense-objects. Eye-sensitivity, ear-sensitivity and so on, they are five. Seven sense-objects means visual object, sound, smell, taste, earth, fire and air. Altogether there are five and seven, so twelve. They are called:

- gross, Oḷārika in Pāli,
- proximate or near, Santike, and
- Sappaṭigha, with impingement, with impinging material phenomena.

The rest are called:

- subtle, Sukhuma,
- distant, Dūre, and
- non-impinging, Appaṭigha.

The sense-organs and the corresponding objects are subject and object. They are said to be gross. Here gross does not mean rough or big. Gross simply means it is easier to see, easier to perceive, not difficult to perceive. When you see something, you know there is eye-sensitivity and you see the visible object. They are not difficult to see. They are easy to see, easy to perceive. That is why they are called gross, not that they are more substantial than or rougher than the subtle matter. But here gross just means easy to see, easy to perceive.

Proximate means near. What is near is easy to see. So

Chapter Six

they are called near. They are with impinging. That means they come into contact — the eye and the visible object, the ear-sensitivity and the sound — so there is a kind of impinging, a kind of contact. They are called Sappaṭigha-rūpa. The rest are called Sukhuma-rūpa, not so easy to see, not so easy to perceive. Āpo, the water-element, is said to be Sukhuma-rūpa, subtle matter, not easy to see. We can see the water, but it is not easy to perceive the element or trickling characteristic or cohesion of water-element. It is not as easy to see as the other elements. What is not easy to see seems to be far away, so they are called distant. Here we should understand distance not as real distance but just as not as easy to see as the other ones. They are therefore distant. And non-impinging — there is no coming together.

Upādinna and Anupādinna

Material phenomena born of Kamma are called Upādinna. The others are called Anupādinna. This term must be understood properly and correctly. Many people make a mistake about this term. The word 'Upādinna' is composed of the word 'Upa' and 'Adinna'. 'Upa' here means Kamma which is the object of craving and wrong view. Actually 'Upa' means approached, so here Kamma approached by craving and wrong view, Kamma which is the object of craving and wrong view, or Kamma which is concomitant with craving and wrong view. Actually it is the object of craving and wrong view. If it is Kusala Kamma, they do not arise together, but still Kusala Kamma is the object of craving and wrong view. 'Upa' here means approached, approached by craving and wrong view. 'Adinna' means taken. Taken here means something like claiming. It is claimed by Kamma as its result. That is called Upādinna, something that is claimed by Kamma as its results. It is as though Kamma came forward and were to say, "These are my results, these are the results that I produced." It is something like that. They are called Upādinna. It is usually translated as clung-to, but actually Upādinna means those that are born of Kamma.

Chapter Six

The others are not Upādinna; they are called Anupādinna — those not born of Kamma. If they are not born of Kamma, they are born of Citta, Utu and Āhāra. Those that are born of Kamma are called clung-to, Upādinna and the others are called not clung-to, Anupādinna.

In the book, “It should be noted that, unlike the other pairs of terms used for the purpose of classification, the pair ‘clung-to’ and ‘not clung-to’ does not establish a mutually exclusive dichotomy, ...” (CMA, VI, Guide to §7, p.245)

You will understand more clearly when you get to the next section.

“... for nine kinds of material phenomena born of kamma can also originate from other causes.” (CMA, VI, Guide to §7, p.245)

There are 18 material properties caused by Kamma. Nine¹³ are caused by Kamma only and the other nine¹⁴ are caused by Kamma and the others¹⁵ as well. They are not mutually exclusive. That is one thing.

There is another thing to understand.

“Generally, however, in a less technical sense, all organic matter in the body is referred to as “clung-to”, while inorganic matter is spoken of as “not clung-to”.” (CMA, VI, Guide to §7, p.245)

That is important. The word ‘Upādinna’ strictly in Abhidhamma terminology means Rūpa born of Kamma. ‘Anupādinna’ means Rūpa not born of Kamma, Rūpa born of

13 They are eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity, femininity, masculinity, heart-base and life faculty.

14 The others are earth-element, water-element, fire-element, air-element, form, smell, taste, nutriment and space.

15 The others are also caused by Citta, Utu and Āhāra.

Chapter Six

other three causes. But in other places 'Upādinna' means simply organic matter, matter in living beings. 'Anupādinna' means matter in outside things. You have to understand that. Otherwise you will make a mistake. Especially in the Vinaya we find this Upādinna and Anupādinna many times. There if you translate it as clung-to or born of Kamma, you are wrong. There Upādinna means animate Rūpa and Anupādinna means inanimate Rūpa, outside things. We must understand that Upādinna and Anupādinna have two meanings each.

- In Abhidhamma terminology Upādinna means born of Kamma. Anupādinna means born of Citta, Utu or Āhāra.
- But in general usage Upādinna means animate matter. Anupādinna means inanimate matter.

Monks are not allowed to touch women. Women are Upādinna. They are animate. We can touch the desk. The desk is Anupādinna. There is no offense for us when we touch Anupādinna. With regard to Upādinna we are not to touch women. These words are used there. You must understand that Upādinna means animate matter and so on. Otherwise if you take Upādinna to just mean Rūpa born of Kamma, you will be wrong there. So please understand these two words, Upādinna and Anupādinna.

Sanidassana and Anidassana

The visible form is visible and the rest are non-visible. Among the 28 material properties only one can be seen. It is Rūpa, visible object. So Rūpa only can be seen among the 28 material properties. The other ones you cannot see with your eyes. You see them with your minds.

Chapter Six

Asampatta and Sampatta

Eye and ear are called not reaching their object, Asampatta. Nose, tongue and body are called Sampatta. Sampatta means reaching out. That means coming to you. Eye and ear take the object which does not reach them. That means they take the object before it reaches them. Eye and ear do not go out and take the object outside. We can also say that meaning, but the correct meaning is that they take objects that have not reached them yet.

For example, let us say the sound waves come and hit our ear. According to Abhidhamma we take the sound before it hits the ear. It may be close to the ear, but it has not yet reached the ear. Eye and ear are said to be Asampatta. Then we put the word 'Gāhika' after it. That means taking the object which has not reached them. But the nose, tongue and body are called those that take objects that have reached them. That's understandable. The smell, as long as it does not come in contact with your nose, does not produce an odor for you. Touch and taste are the same. So they are called Sampattagāhika.

There is a difference of opinion among the teachers before the time of the Commentaries. There is what is called *Mahā Aṭṭhakathā*. That means the original Commentaries. When Buddhaghosa wrote his new Commentaries, he took many from the *Mahā Aṭṭhakathā*. The authors of *Mahā Aṭṭhakathā* think that they take the object which has reached them. There is difference of opinion. The opinion of Venerable Buddhaghosa or the elders at Mahāvihāra in Sri Lanka is the opinion that prevails. Later authors or monks follow them. Venerable Anuruddha also followed them. So he states that eye and ear take objects that have not reached them. The others take objects that have reached them. We may or may not agree with that.

Chapter Six

Gocaraggāhika and Agocaraggāhika

These five, eye-sensitivity, ear, nose, tongue and body-sensitivity, are called Gocaraggāhika. 'Gocara' means object and 'Gāhika' means state. These five are called those that take objects. The others are called Agocaraggāhika, those that do not take objects.

At the beginning of this chapter it is said that Rūpa does not take an object, Anārammaṇa. Here it says it takes the object. Here we should understand that when it says they take the object, as for example, the eye and ear take the object, it means actually not they themselves, but the eye-consciousness and ear-consciousness that arise depending upon them take the object. That is why they are said to take an object. Actually Rūpa cannot take objects.

Avinibbhoga and Vinibbhoga

The last one, the inseparable ones — they are Vaṇṇa (visible object), Gandha (smell), Rasa (taste), Ojā (Ojā means nutritive essence.) and Bhūta-catukka (the four great essentials). The eight kinds of material phenomena that are inseparable — these eight are called in Pāḷi Avinibbhoga those that cannot be separated. The rest are called Vinibbhoga, those that can be separated. These eight are everywhere. In every particle of matter, however small it may be, there are these eight particles. We may reduce the material particles to the smallest atoms or sub-atoms. That sub-atomic particle according to Abhidhamma has these eight particles — color, odor and so on. They cannot be separated. However, we can understand them; we can separate them with our minds. We say that there are color, smell, taste and so on, but actually we cannot separate them. The four essentials — earth-element, water-element, fire-element and air-element — they cannot be separated. Always there are these eight material properties everywhere. That is why they are called

Chapter Six

inseparables. The others exist separately and they can be separated. Eye-sensitivity and ear-sensitivity do not arise together. They are separate. We know there is no eye-sensitivity in the ear-sensitivity and no ear-sensitivity in the eye-sensitivity. But in a particle of matter we say there is color, there is smell, there is taste. So these are called inseparable eight. The rest are the separable ones. These eight will be taken as a basis. Then we will add one material particle or two particles or three particles to it. We will study them in the third section. These eight elements are collectively known as the pure octad (see CMA, VI, Guide to §7, p.246). That means pure group of eight material properties. In Pāli they are called Suddhaṭṭhaka. 'Suddha' means pure. Pure means not mixed with others. 'Aṭṭhaka' means a group of eight. So here it is a pure group of eight material properties.

Also they are collectively called Ojaṭṭhamaka, a group with nutritive essence as the eighth. There is nutritive essence among the eight — color, odor, taste and nutritive essence. So they are called Ojaṭṭhamaka. If you read the Commentaries in Pāli, you will find these terms here and there. Suddhaṭṭhaka and Ojaṭṭhamaka mean the same thing. They both mean the eight material properties. These eight material properties cannot be separated. They are always in every particle of matter.

These 28 material properties can be divided into many classifications internal and external, base and non-base, door and non-door and so on.

The basis of these classifications are the five sensitive phenomena. The five sensitive phenomena are internal and the others external.

Add one thing, heart, and they are called base, Vatthu

Chapter Six

and the rest Avatthu.

Then we add two, the Viññatti. These seven are Dvāra (door) Rūpa and the rest are Advāra (non-door) Rūpa.

Then we add three. What are the three? They are two Bhāvas and Jīvita. In Pāli you can say Pasāda, Bhāva and Jīvita. 'Pasāda' means the five sensitivities. So altogether there are eight. They are called faculties, Indriya-rūpa. The rest are Anindriya, non-faculties.

Then there are twelve. What are the twelve? They are Pasāda and Visaya. The twelve are comprised of the Five Pasāda and seven Gocara or Visaya. Here the word Visaya is used. There are twelve. They are gross, near and impinging. The rest are called subtle, distant and non-impinging.

And then there are those that are born of Kamma. They are 18. We will see them later. They are called Upādinna and the others are called Anupādinna. You must also understand the different meanings of Upādinna and Anupādinna — animate and inanimate, born of Kamma and not born of Kamma.

And the only one — Rūpa is the only visible object; it is the only one that can be seen. The others cannot be seen. Here it is said that they are with seeing and without seeing.

Then there are those that take the object which has not yet reached them. What are they? They are eye and ear. And then there are those that take the object which has reached them — nose, tongue and body. These five are called object-taking Rūpa, Gocaraggāhika-rūpa.

Chapter Six

Then there are those that cannot be separated. How many Avinibbhoga are there? There are eight. They are color, smell, taste, nutritive essence and four essentials. These eight are called Avinibbhoga. The rest are called Vinibbhoga. Can you tell me another name for Avinibbhoga-rūpa? The other names are Suddhaṭṭhaka or Ojaṭṭhamaka. So there are three names for these — Avinibbhoga, Suddhaṭṭhaka and Ojaṭṭhamaka. We will find the word Suddhaṭṭhaka in the fourth Section.

Sādhu! Sādhu! Sādhu!

Origination of Matter

Four Causes of Matter

Today we come to the section called the “Origination of Matter” or the “Causes of Matter”, “Rūpasamuṭṭhāna”. Buddhism teaches the conditionality of all things animate and inanimate. Rūpa can be either animate or inanimate. Rūpa must have conditions or causes. There are four kinds of causes for the arising of matter. They are Kamma, Citta, Utu and Āhāra. You know Kamma and Citta. Utu literally means climate or weather. In Abhidhamma Utu means heat or cold or temperature. Āhāra normally means food. Nutriment inherent in food is called Āhāra. There are these four kinds of causes of Rūpa. We will study in this chapter which kinds of causes originate which kinds of Rūpas. You know there are 28 kinds of material properties.

Chapter Six

Kamma as a Mode of Origin

First there is Kamma. What is Kamma in this particular section? The *Manual* says,

“Therein, the 25 kinds of wholesome and unwholesome kamma ...” (CMA, VI, §10, p.247)

So Kamma here means the 25 kinds of wholesome and unwholesome Kamma, not all Kamma because we are dealing with Kamma that causes Rūpa. Now there are 25 kinds of wholesome and unwholesome Kamma. How many wholesome Kammās are there? There are Kāmāvacara Kusala eight and Rūpāvacara five. Eight and five is thirteen. And then there are Akusala twelve or unwholesome Kamma. Altogether there are 25.

Kamma means Cetanā accompanying these 25 types of consciousness. That Kamma is performed in the past, it is past Kamma. That Kamma produces Rūpa at what moment? It begins with Paṭisandhi Citta. There are three sub-moments within Paṭisandhi Citta — arising, presence and dissolution. Here it is said beginning with Paṭisandhi, Kamma produces Rūpa moment by moment. That means at every moment Rūpa is produced. There are three sub-moments in Paṭisandhi. And there are three sub-moments in Bhavaṅga and so on. At the arising moment Kamma produces Kamma-born Rūpa. Then at the presence moment it produces Rūpa again. And at the dissolution moment also it produces Rūpa again. Kamma produces Rūpa born of Kamma at every moment in our lives, actually every sub-moment. Where does it produce Rūpa born of Kamma? It produces Rūpa born of Kamma in the internal continuum. My Kamma in the past will produce Kammaja-rūpa in me, not in you, not in other persons. Kamma or volition or Cetanā accompanying these 25, that is, Akusala, Kāmāvacara Kusala and Rūpāvacara Kusala, produces Kamma-born matter beginning with the first sub-moment of Paṭisandhi and all through life until the 17th moment reckoned backward from death. It will become clear when we study the section on how matter arises and how matter disappears in one life. Kamma-

Chapter Six

born matter must disappear with death Citta, with Cuti Citta. Life span of matter is how many moments? The life span of matter is 17 thought moments. The last moment when Kamma-born matter arises in one life is 17th thought moment reckoned backward from Cuti Citta. That will become clear later. This is how Kamma-born matter arises.

When we say Kamma here, we do not mean all Kamma. We mean Cetanā associated with Akusala, Kāmāvacara Kusala and Rūpāvacara Kusala. Arūpāvacara is not included simply because there is no Rūpa in Arūpāvacara realms. Since there is no Rūpa in Arūpāvacara realms, Arūpāvacara Kamma cannot produce Rūpa. This is Kamma and Kamma-born matter. In the "Guide to §10" from the CMA,

"The volitions of the wholesome immaterial-sphere cittas generate rebirth in the immaterial plane and thus cannot produce material phenomena originating from kamma." (CMA, VI, Guide to §10, p.247)

There is no matter, no Rūpa in Arūpāvacara realms.

Citta as a Mode of Origin

The next one is Citta. There are 89 Cittas, but not all 89 Cittas produce Rūpa. There are some types of consciousness that have to be omitted. Look at the *Manual*,

"The 75 types of consciousness, excluding the immaterial-sphere resultants (Arūpāvacara Vipāka) and the two sets of fivefold sense consciousness (Dvipañcaviññāṇa)¹⁶, produce material phenomena originating from consciousness ..." (CMA, VI, §11, p.247)

Citta here means 75 Cittas. Those 75 are all Cittas except Arūpāvacara Vipāka four and the two sets of fivefold sense-consciousness. So 89 minus 14 is 75. These 75 Cittas produce what is called Citta-born Rūpa. Beginning with what

16 That means seeing consciousness and so on, altogether ten.

Chapter Six

moment? Beginning with the first Bhavaṅga they produce Citta-born Rūpa. After Paṭisandhi there is Bhavaṅga. Beginning with that first Bhavaṅga, Citta produces Citta-born matter. When do they produce matter? They produce Citta-born matter only at the moment of arising. That means at the first sub-moment. Citta produces Citta-born matter at the first sub-moment of the first Bhavaṅga. Following that at every moment of arising, Citta produces Citta-born matter. Citta-born matter is produced neither at presence sub-moment nor at dissolution sub-moment. Now that is the difference between Kamma-born and Citta-born matter. Kamma-born Rūpa is produced at every sub-moment in one life. Citta-born Rūpa is only produced at the arising sub-moment of each Citta. Citta-born matter is produced neither at the presence sub-moment nor at the dissolution sub-moment of Citta.

Now there are some things we have to understand. Rebirth-consciousness and death-consciousness do they produce matter or not? It is said that rebirth-consciousness does not produce matter, cannot produce matter because it has to depend on a weak base. It is like a guest. It has just come to a new existence. It is new, so it cannot produce Citta-born matter at the moment of Paṭisandhi. Actually at the moment of Paṭisandhi what arises is Kamma-born matter. Since Kamma-born matter arises at moment of Paṭisandhi, Paṭisandhi Citta cannot produce Citta-born matter at that moment. Paṭisandhi Citta or rebirth-consciousness is to be excluded.

Then it is said in the books that the death Citta of an Arahant does not produce any Rūpa. But death Citta of other beings does produce Rūpa. Here we have to exclude death Citta of Arahants also. Although we leave them out, the number of Cittas is the same. Although we leave out rebirth-consciousness, there is Bhavaṅga consciousness. Also there is death-consciousness of other beings. So the number of Cittas is the same. But to be exact or if we go into details, we have

Chapter Six

to omit rebirth-consciousness and the death-consciousness of Arahants. These types of consciousness do not produce any Rūpa.

The Arūpāvacara Vipāka Cittas do not produce any matter. That is easy to understand. It is simply because there is no Rūpa in those realms.

What about the ten Cittas, seeing consciousness and so on? They do not produce Rūpa. Why? It is said that in order for the Cittas to be strong enough to produce matter they need to be associated with what are called Jhāna factors, Magga factors and Hetus (roots). These types of consciousness (Dvipaṇcaviññāṇa) are not accompanied by Vitakka and Vicāra. Also they are not accompanied by factors of Path or any roots. So they are without them and have no power to produce matter. That is why they are excluded from the Cittas here. The four Arūpāvacara Vipākas do not produce matter because there is no matter in Arūpāvacara realm. The ten Cittas, Dvipaṇcaviññāṇa, do not produce matter because they are too weak. Why are they too weak? They are too weak because they are not accompanied by the factors of Jhāna, factors of Path and Hetus. Rebirth-consciousness does not produce Rūpa. Death-consciousness of Arahants also does not produce Rūpa.

Now we have to understand at what moment mental phenomena and material phenomena are strongest. It is said that mental phenomena are strongest at the moment of arising, among the three sub-moments. Cittas and Cetasikas are strongest at the moment of arising. That is why Cittas produce Rūpa at that moment and not at presence moment and dissolution moment. But material phenomena are strongest at the moment of presence. You know material phenomena last for 51 sub-moments. Their presence is for 49 sub-moments. When they exist for that long they are strong.

Chapter Six

Matter is strongest at the moment of presence. That means it is strongest during the 49 sub-moments of existence. Cittas and Cetasikas are strongest at the moment of arising.

There are some particulars to understand with regard to Cittas producing matter. That is, we need to understand Appanā Jāvanas. How many Appanā Jāvanas are there? 26, there are 26 when you take Lokuttara as eight. These Appanā Jāvanas also uphold the bodily postures. That means in addition to originating matter they uphold and maintain the bodily postures. What are Appanā Jāvanas? They are Mahaggata Kusala and Kiriya Cittas and the Lokuttara Cittas. These Cittas produce matter and also uphold and maintain postures. When a person is in a state of Jhāna, he can sit cross-legged for seven days. Jhāna Jāvanas are strong so they can maintain the postures. The maintenance or upholding of the bodily posture is done by the 26 Appanā Jāvanas.

The determining consciousness (Voṭṭhabbana), Kāmāvacara Jāvanas and two Abhiññās produce matter, maintain or support postures, and they also activate bodily and vocal intimation. How many Cittas are there? There are 32 Cittas. These 32 Cittas produce matter, maintain postures, and produce Viññatti (bodily intimation and vocal intimation).

Then the last one — the 13 Jāvanas accompanied by Somanassa produce smiling. There are four from Lobhamūla, one from Ahetuka, and eight from Kāmāvacara (i.e. four from Kāmāvacara Kusala and four from Kāmāvacara Mahākiriya). These 13 produce matter, maintain postures, produce bodily and vocal intimation, and also produce smiling.

Cittas that produce Rūpa only are two Sampāṭicchana, three Santīraṇa, Pañcadvārāvajjana, eight Kāmāvacara Sobhana Vipāka, and five Rūpāvacara Vipāka (also see CMA, VI, Table

Chapter Six

6.2, p.249).

The nine Mahaggata Kusala, the nine Mahaggata Kiriya and eight Lokuttara produce Rūpa and maintain posture. I say they maintain or support posture. Actually they do not produce posture. They keep the postures intact. In order for there to be posture there must be Viññatti. They do not produce Viññatti. So they cannot produce or create posture. The posture that is already there they maintain or support. Those that support posture and produce Rūpa only are nine Mahaggata Kusala, nine Mahaggata Kiriya and eight Lokuttara. Again the Cittas that just produce Rūpa only are two Sampaticchana, three Santīraṇa, Pañcadvārāvajjana, eight Kāmāvacara Sobhana Vipāka, and five Rūpāvacara Vipāka.

Then there are Cittas that produce matter, support postures and also produce intimations only. Those Cittas that produce matter, support postures, and produce intimations only are the four Lobhamūla Upekkhā, two Dosamūla, two Mohamūla, Manodvārāvajjana, four Kāmāvacara Kusala Upekkhā, four Kāmāvacara Mahākiriya Upekkhā and two Abhiññās.

And then there are Cittas that produce Rūpa, support bodily postures, produce Viññatti and produce smiling. Those Cittas are four Lobhamūla Somanassa, Hasituppāda, four Kāmāvacara Kusala Somanassa and four Kāmāvacara Mahākiriya Somanassa.

Fifth Jhāna can be ordinary fifth Jhāna or Abhiññā fifth Jhāna. If they are ordinary, they do not produce intimation. But when they are Abhiññās, they produce intimation also. When we say 26 Appanā Jāvanas, we mean ordinary fifth Jhāna. We do not include Abhiññā there. When we say 26 Appanā Jāvanas uphold postures, we mean ordinary fifth

Chapter Six

Jhāna. When we say Voṭṭhabbana, Kāmāvacara Jāvanas and Abhiññās produce matter, uphold postures and produce intimation, we mean the fifth Jhānas that are Abhiññās.

How many Cittas produce matter? 75 Cittas produce matter, all Cittas produce matter except Dvipaṇcaviññāṇa Cittas and four Arūpāvacara Vipāka Cittas.

How many Cittas support posture? Those Cittas supporting posture are nine Mahaggata Kusala, nine Mahaggata Kiriya and eight Lokuttara.

How many Cittas produce matter and support postures? Those Cittas that produce matter and support postures are nine Mahaggata Kusala, nine Mahaggata Kiriya, eight Lokuttara, four Lobhamūla Upekkhā, two Dosamūla, two Mohamūla, Manodvārāvajjana, four Kāmāvacara Kusala Upekkhā, four Kāmāvacara Mahākiriya Upekkhā, two Abhiññās, four Lobhamūla Somanassa, Hasituppāda, four Kāmāvacara Kusala Somanassa and four Kāmāvacara Mahākiriya Somanassa.

How many Cittas produce intimations, Viññatti? Those Cittas that produce Viññatti are four Lobhamūla Upekkhā, two Dosamūla, two Mohamūla, Manodvārāvajjana, four Kāmāvacara Kusala Upekkhā, four Kāmāvacara Mahākiriya Upekkhā, two Abhiññās, four Lobhamūla Somanassa, Hasituppāda, four Kāmāvacara Kusala Somanassa and four Kāmāvacara Mahākiriya Somanassa.

How many Cittas produce smiling also? Those Cittas that produce smiling are four Lobhamūla Somanassa, Hasituppāda, four Kāmāvacara Kusala Somanassa and four Kāmāvacara Mahākiriya Somanassa.

Chapter Six

How many Cittas do not produce matter? Those Cittas that do not produce matter are Dvipaṇcaviññāṇa and four Arūpāvacara Vipāka Cittas.

With regard to those that produce smiling also, there are 13 of them. With these Cittas people smile.

Puthujjanas smile with how many Cittas? They smile with four Lobhamūla accompanied by Somanassa and four Kāmāvacara Kusala accompanied by Somanassa. With one of these eight Cittas Puthujjanas smile.

What about Trainees, Sekhas¹⁷, with how many Cittas do they smile? They smile with two from Lobhamūla, those not accompanied by wrong view¹⁸, and then four Kāmāvacara Kusala Cittas accompanied by Somanassa. Trainees smile with one of these six Cittas.

What about Arahants with what Cittas do they smile? They smile with five Cittas — Hasituppāda and four Kāmāvacara Mahākiriya accompanied by Somanassa.

So Puthujjanas smile with eight Cittas. Trainees smile with six Cittas. Arahants smile with five Cittas.

What about Buddhas? There were some teachers who thought that a Buddha would not smile with Hasituppāda. The common opinion of teachers does not accept that. Those who said Buddha does not smile with Hasituppāda gave this reason: "It is said that all bodily actions of Buddha follow

¹⁷ That means Sotāpannas, Sakadāgāmīs and Anāgāmīs.

¹⁸ That means the third and fourth Lobhamūla Cittas.

Chapter Six

wisdom, follow Ñāṇa. This Hasituppāda does not have Ñāṇa or even Hetus. Since it is Ahetuka Citta, it does not follow wisdom. Since it is said that all Buddha's bodily actions are followed by wisdom, so Buddha would not smile with Hasituppāda Citta." The common opinion is that Buddhas do smile with Hasituppāda Citta.

When Buddha smiles, He may look at the — let us say, Buddha saw somebody and He smiled — He may look at a person's past by His knowledge of past times. Or He may look into the future of this person by His supernormal power. Seeing the past or seeing the future is always accompanied by wisdom. After that there is smiling. We can say that smiling follows wisdom. Buddhas do smile with Hasituppāda Citta. This is the common opinion of teachers. According to some, Buddhas do not smile with Hasituppāda Citta because it has no Ñāṇa; it does not follow Ñāṇa. The others say that when Buddha smiles, first He looks into the past of that particular being or He looks into the future of that particular being. Those actions are associated with Ñāṇa. Only after that observation does Buddha smile. Although it is not accompanied by Ñāṇa, it follows Ñāṇa. Therefore, Buddhas smile with Hasituppāda also. So Buddhas and Arahants smile with five Cittas. That is the common opinion of teachers.

Those Cittas rooted in greed accompanied by joy, that is, the four Lobhamūla Somanassa Cittas, produce matter, maintain posture, produce intimation and produce smiling.

Greed-rooted in equanimity, the other four Lobhamūla Cittas produce matter, they maintain posture, and they produce intimation but not smiling.

Hate-rooted two, Dosamūla two what do they produce? They produce matter, posture and intimation — only three.

Chapter Six

Delusion-rooted two produce what? The same, they produce matter, posture and intimation, no smiling.

Ten kinds of sense-consciousness do not produce anything.

Then receiving consciousness two — what are the two receiving consciousness? They are the two Sampaṭicchana. What do they produce? They produce Rūpa only — no posture, no intimation and no smiling.

Then investigating three Cittas produce Rūpas only. They do not produce posture, intimation or smiling.

The five-sense-door-adverting, Pañcadvārāvajjana produces Rūpa only, no posture and so on.

Then mind-door-adverting, Manodvārāvajjana produces what? It produces matter, posture and intimation.

Then Hasituppāda, smile-producing consciousness produces what? It produces all four.

Kāmāvacara Kusala Cittas accompanied by Somanassa produce all four — matter, posture, intimation and smiling.

Kāmāvacara Kusala accompanied by Upekkhā Cittas do not produce smiling, so they produce only three.

Chapter Six

Then Kāmāvacara Sahetuka Vipāka, all eight, what do they produce? They produce Rūpa only. They do not produce posture and so on.

And then Kāmāvacara Mahākiriya accompanied by Somanassa what do they produce? They produce matter, posture, intimation and smiling.

Then Kāmāvacara Mahākiriya accompanied by equanimity produce what? They only produce three — matter, posture and intimation, no smiling.

Rūpāvacara Kusala five produce what? They produce matter and posture, no intimation, no smiling. When you are in Jhāna, you are still. You do not move. So there can be no Kāya-viññatti or Vacī-viññatti.

Then Rūpāvacara Vipāka five what do they produce? They produce Rūpa only.

What do Rūpāvacara Kiriya five produce? They produce Rūpa and postures.

Arūpāvacara Kusala four produce what? They produce two, matter and Iriyāpatha (postures).

Arūpāvacara Vipāka four produce what? They do not produce anything.

Arūpāvacara Kiriya four produce what? They produce Rūpa and Iriyāpatha.

Chapter Six

What do the Lokuttara eight produce? They produce Rūpa and postures, no intimation and no smiling.

Direct knowledge two (That means Kusala and Kiriya of fifth Rūpāvacara), they produce matter, postures and intimation.

Utu as a Mode of Origin

Now we come to Rūpa caused by temperature. What is Utu or what is temperature here? It is Tejo-dhātu or fire-element. Among the four elements Tejo-dhātu is called Utu here. It is heat or cold. It is stated as temperature.

“The fire element, which comprises both cold and heat, on reaching its state of presence (second sub-moment), produces, according to circumstances, both internal and external material phenomena originating from temperature.”
(CMA, VI, §12, p.250)

Tejo-dhātu is Rūpa. So it is strong only at its presence moment. At the moment of arising it does not produce matter. At its presence moment, during 49 sub-moments, it produces Utu-born matter or temperature-born matter. Where? It produces both internal and external Utu-born matter.

“Beginning from the stage of presence at the moment of rebirth-linking, the internal fire element found in the material groups born of kamma combines with the external fire element and starts producing organic material phenomena originating from temperature.” (CMA, VI, Guide to §12, p.250)

At Paṭisandhi Citta — there are three moments in Paṭisandhi Citta. The first sub-moment is arising moment. It cannot produce anything. At the next sub-moment or presence moment of Paṭisandhi Citta the internal fire-element combines

Chapter Six

with the external fire-element. It is said that internal fire-element cannot produce Rūpa unless it receives the support of external fire-element. That means internal heat can produce Rūpa only when it gets the support of external heat. External heat is always — we always feel that external heat. There is always external heat even through our bodies like mothers through their bodies the external heat gets inside the body and supports the internal temperature¹⁹. That internal temperature supported by the external temperature causes Rūpa. What about external things? Whatever happens outside living beings is called external. There also the external fire-element produces climatic changes or geological transformations. There also Utu, born of temperature, is produced. Utu or temperature produces matter only at the moment of presence. Beginning with the presence moment of Paṭisandhi Citta temperature produces Rūpa. It will go on and on producing Rūpa. The temperature in the material group born of all four causes produces organic material phenomena born of temperature throughout the course of existence. All through life temperature causes Rūpa. Temperature can be among the groups of matter which is caused by all four causes. It is among the four essentials. And four essentials are in every group of Rūpa. We will study the groups of Rūpa a little bit later. Utu or temperature produces Rūpa when it reaches its presence state. The Rūpa which is produced at presence stage of Paṭisandhi Citta reaches its presence stage at the dissolution moment of Paṭisandhi Citta. We can say that the Utu-born matter is produced at almost every moment. One Rūpa also when it reaches its presence stage produces another Rūpa and so on. Actually at every moment Utu-born matter is produced.

Āhāra as a Mode of Origin

The last one is nutrition.

19 The opinion of the editor is that Sayādaw is saying: The fetus receives external heat from the mother's body that supports the internal temperature of the fetus.

Chapter Six

“Nuriment, known as nutritive essence, on reaching its stage of presence, produces material phenomena originating from nutriment at the time it is swallowed.” (CMA, VI, §13, p.250)

Nutrition is called Ojā or Āhāra in Pāḷi. Āhāra is known as Ojā, nutritive essence. What we call Āhāra in Abhidhamma is not the food itself. The nutritive essence that is in the food is called Āhāra. That nutritive essence on reaching its stage of presence produces material phenomena.

When the author says, “at the time it is swallowed”, he is speaking in general terms and making use of ordinary language. It does not really mean at the time of swallowing. Even before then, before it reaches your taste buds, it begins even then to produce matter caused by nutriment. “At the time it is swallowed” is just an expression. Actually even before swallowing the Rūpa is produced.

Here there are two opinions. The common opinion is that external Āhāra or nutriment produces matter. When you eat something, the nutriment is external. That external Āhāra that you eat comes into contact with internal Āhāra. It gets the support of internal Āhāra and produces Rūpa. What produces matter is external Āhāra or nutriment. The external nutriment comes into our bodies and comes into contact with the internal Āhāra. Then supported by internal Āhāra the external Āhāra produces Rūpa. If you remember how temperature produces Rūpa, it is the other way round. With regard to temperature caused Rūpa the internal temperature causes or produces Rūpa when it gets the support of external temperature. With regard to temperature-born Rūpa it is the internal temperature that produces Rūpa. With regard to nutriment-born Rūpa it is the external or outside nutriment which produces matter with the support of internal matter. That is the difference.

There was one teacher in a Sub-commentary to the

Chapter Six

Visuddhimagga that had a different opinion. According to him, it is the internal nutritive essence that produces matter, not external. External is only a support.

In this CMA in “Guide to §13”,

“The internal nutritive essence, supported by the external, produces material phenomena at the moment of presence starting from the time it is swallowed.” (CMA, VI, Guide to §13, p.250)

It follows the Sub-commentary to the *Visuddhimagga*.

The others are taken from the *Visuddhimagga*.

“The nutritive essence that has reached presence in the material groups originating from nutriment produces a further pure octad, and the nutritive essence in that octad originates still a further octad; thus the occurrence of octads link up ten or twelve times.” (CMA, VI, Guide to §13, p.250)

Actually this passage explains not just Rūpa produced by nutriment; this passage explains the Rūpa produced by nutriment which has nutriment as its condition. It is a little complicated. In the *Visuddhimagga* there are given sometimes five, sometimes six kinds of Rūpa: Rūpa born of Citta, Rūpa born of Utu, Rūpa born of Āhāra and so on. The divisions are: What is Āhāra? What is caused by Āhāra? What is that which has Āhāra as its condition? The *Visuddhimagga* continues with the presentation of these divisions in this way. This passage explains that one kind of Rūpa born of Āhāra produces another kind of Rūpa born of Āhāra. It goes on and on like that. It is not simply the explanation of Rūpa caused by Āhāra. This explanation is for Rūpa caused by Āhāra which has Āhāra as its condition, the Rūpa born of Āhāra producing Rūpa born of Āhāra.

“The nutriment taken by a pregnant mother, pervading the body of the embryo, originates materiality in the child.”

Chapter Six

(CMA, VI, Guide to §13, p.250)

What the mother eats, from that the child gets Āhāra.

“The nutritive essence in the internal groups born of the other three causes also originates several occurrences of pure octads in succession.” (CMA, VI, Guide to §13, p.250)

If we do not study all these in detail, you may not understand.

“The nutriment taken on one day can support the body for as long as seven days.” (CMA, VI, Guide to §13, p.251)

It is what they believed, that is, food taken once can support the body for seven days. After that the body may be supported by some other means or other causes. A person can be without food for no more than seven days.

There was a monk in Burma who demonstrated against the British. He was put into prison and he refused to eat anything. He was without food for more than 100 days. Eventually he died. His body may be sustained by his will or from the water he drank. He got very little nutriment.

You may remember that when people enter into Nirodha-samāpatti that human beings can only enter for seven days. The reason given is that with one day's sustenance, the body can be sustained for seven days only. There are animals who hibernate and don't eat anything for a long time.

Now let us go to which Rūpa is caused by which cause. Heart-base and then eight Indriya-rūpas are caused by Kamma. Do you remember Indriya faculties? What are the Indriya-rūpas? They are the five sensitivities, two Bhāvas and Jīvita. They are called Indriya-rūpas. These eight and heart-

Chapter Six

base are produced by Kamma only.

The two intimations are caused by Citta only. When I talked about the life span of Rūpa-indriya, I always used the term 'generally'. The life span of Rūpa is 51 sub-moments. That means the life span of Rūpa is 51 sub-moments except for the two Viññattis and the four characteristics. I did not tell you that information previously because I did not want to confuse you. Viññatti or intimations are born of consciousness. That means they follow consciousness. They arise and disappear together with consciousness. They do not live for 51 sub-moments. In the Dhammasaṅgaṇī they are mentioned as "Cittānuparivatti". That means those that follow Cittas. When we say the life span of Rūpa is 17 thought moments, we mean Rūpas except the two Viññatti and the four characteristics. This is true for Lakkhaṇa-rūpa because the four characteristics are just the marks of different Rūpas. So they are not really Rūpas. Viññattis always follow Citta. That means they arise and disappear along with Citta. They don't last for 17 thought moments. The Viññatti are caused by Citta only.

Sound is caused by Citta and Utu. Sometimes sound is caused by Citta. Sometimes sound is caused by Utu. Now I am talking and I am producing sound. This sound is caused by Citta. Then there may be some sound in my body — my stomach making sound and so on — that is not caused by Citta. That is caused by Utu. And then outside, any sound outside is caused by Utu. Sound is caused by Citta and Utu. That means sound is caused by Citta sometimes and by Utu sometimes, not by both Citta and Utu together.

The three, lightness (Lahutā), malleability (Mudutā), and wieldiness (Kammaññatā), are caused by temperature, consciousness and nutriment. These three arise only sometimes, not always. Sometimes you have no lightness of matter. When you are dull, when you are sleepy, when you are

Chapter Six

ill, there is no lightness, malleability or wieldiness. They arise or exist not always. They arise sometimes. They cannot be the product of Kamma. If they were the product of Kamma, they must arise every moment. They would always be with us. We wish they would be caused by Kamma. It is a pity they do not arise through Kamma. These three are caused by Citta, Utu and Āhāra. When you have a happy frame of mind, you feel lightness in your body. When the weather is good, you feel lightness. When you have eaten good food or suitable food, you feel lightness and so on. These three are caused by Citta, Utu and Āhāra.

The eight inseparable Rūpas — do you remember the eight inseparable Rūpas? They are the four essentials, visible object, smell, taste and Āhāra. These eight are called inseparables. These eight and space (Ākāsa-dhātu) are caused by all four causes. They are caused by Kamma, Citta, Utu and Āhāra, by all four causes. Actually Ākāsa is not caused by anything. But when the groups of matter are produced, there is always Ākāsa between these groups of matter. So it is said to be produced by four causes. Ākāsa-dhātu appears only when the Rūpa caused by four causes arises. Without these Rūpa there can be no Ākāsa. So they are said to be caused by four causes.

The four characteristics are not caused by any cause. Actually they are not real Rūpas. They are not caused by anything. Why do the characteristics arise without any cause? In the *Manual* itself it is said,

“It is explained that the characteristics (of material phenomena) are not produced by any (modes of origin) since their intrinsic nature consists solely in the qualities of being produced, etc.” (CMA, VI, §15, p.252)

That means they are the nature of those that are produced. When something is produced, there are these four characteristics. They are not separate materials properties, but

Chapter Six

they are the qualities of these material properties. That means their arising, their staying for some time and their disappearance. Since they are the nature or the essence of the material qualities, they are said to be not caused by any cause. The four characteristics are outside of the matter caused by any of the four causes.

In the summary the numbers are given 18, 15, 13 and 12 (see CMA, VI, Guide to §15, p.252).

- 18 are caused by Kamma.
- 15 are caused by Citta.
- 13 are caused by Utu.
- And 12 are caused by Āhāra.

We will have to find out the 18.

Which are the 18 caused by Kamma? Nine are caused by Kamma only and nine are caused by four causes. Again you will have to find the 18 caused by Kamma. Caused by Kamma does not mean necessarily by Kamma only. If Kamma is among the causes, we say it is caused by Kamma. 18 Rūpas are caused by Kamma. What are those 18? The eighteen that are caused by Kamma are the eight *Suddhaṭṭhaka* (inseparables), the eight *Indriya* (faculties), *Hadaya-vatthu* (heart-base), and *Ākāsa* (space).

By Citta there are said to be 15. What are the 15? They are the eight inseparables, *Viññatti* two, *Lahutā*, *Mudutā*, *Kammaññatā*, sound and space. There are 15.

Thirteen are caused by Utu. They are the eight inseparables, *Lahutā*, *Mudutā*, *Kammaññatā*, sound, and space.

Chapter Six

Twelve are caused by Āhāra. They are the eight inseparables, Lahutā, Mudutā, Kammaññatā and space.

18, 15, 13 and 12 — 18 are caused by Kamma; 15 are caused by Citta; 13 are caused by Utu; and 12 are caused by Āhāra. On page 252 of the CMA you may find the answer.

“The 18 that arise from kamma are: eight inseparables, eight faculties, heart-base and space.” (CMA, VI, Guide to §15, p.252)

It is just another way of reckoning.

“The 15 that arise from consciousness are: eight inseparables, five mutables (That means intimations, lightness and so on), sound and space.” (CMA, VI, Guide to §15, p.252)

“The thirteen that arise from temperature are: eight inseparables, lightness triad, sound and space.” (CMA, VI, Guide to §15, p.252)

“The twelve that arise from nutriment are: eight inseparables, lightness triad and space.” (CMA, VI, Guide to §15, p.252)

The 28 material phenomena can be further classified according to their number of causes as follows (also see CMA, VI, Guide to §15, p.252):

Those that arise through only one cause are how many? There are eleven that arise through one cause only. Eight faculties — what is the cause of eight faculties? The cause is Kamma. What is cause of heart-base? It is Kamma. What is cause of intimations? The cause of the Viññatti is Citta. They are all caused by one cause, but they are different causes.

Chapter Six

What has two causes? Sound has two causes. What are the two causes? The two causes are Citta and Utu.

What has three causes? Lightness and others have three causes. They are caused by Citta, Utu and Āhāra. They are not caused by Kamma because they don't exist always.

Which ones have four causes? The eight inseparables and space have four causes.

Which have no cause? The four characteristics have no cause.

What are the four causes of Rūpa? The four causes of Rūpa are Kamma, Citta, Utu and Āhāra.

What is Kamma? Kamma is volition or Cetanā. Here it is Cetanā associated with 25 Cittas.

Which 25 Cittas is Kamma associated with? It is associated with Akusala, Kāmāvacara Kusala and Rūpāvacara Kusala Cittas.

75 Cittas produce Rūpa. What do you exclude? Dvipañcaviññāṇa ten and four Arūpāvacara Vipāka Cittas are excluded.

What is Utu? What is temperature? Among the four essentials it is the fire-element.

Chapter Six

What is Āhāra? Āhāra is nutriment or nutritive essence. Āhāra is found in everything because nutriment is one of the inseparables. Even in a rock there is Āhāra.

How many are caused by Kamma? 18 kinds of Rūpa are caused by Kamma.

How many are caused by Citta? 15 kinds of Rūpa are caused by Citta.

How many are caused by Utu? 13 kinds of Rūpa are caused by Utu.

How many are caused by Āhāra? 12 kinds of Rūpa are caused by Āhāra.

How many have no cause? 4 have no cause.

Those caused by only one cause are how many? There are eleven.

How many arise through two causes? Only one, sound arises through two causes.

How many arise through three causes? Three arise through three causes.

How many arise through four causes? There are nine.

Chapter Six

How many have no cause? Four have no cause.

Sādhū! Sādhū! Sādhū!

Matter Groups

Today we come to the “Groupings of Material Phenomena”, in Pāḷi “Kalāpa-yojana”. The Pāḷi word ‘Kalāpa’ means a group. So it is very close to the English word ‘club’. Material phenomena do not arise singly but in combination of groups known as Rūpa-kalāpa. When material properties arise, they arise in a group. There are altogether 21 such groups. They are divided into:

- groups caused by Kamma,
- groups caused by Citta,
- groups caused by Utu, and
- groups caused by Āhāra.

The basis of these groups is the eight inseparable material properties.

First you must be familiar with these eight material properties. If you look at the chart (see CMA, VI, Table 6.3, p.262), you will see them in Rūpa-vibhāga, the next to last column — Avinibbhoga: the four essential elements, Rūpa (visible form), Gandha (smell), Rasa (taste), and Āhāra (nutriment). These eight are called Avinibbhoga in the section “Rūpa-vibhāga”. They will be called Suddhaṭṭhaka among the Cittaja groups, four Utuja groups and two Āhāraja groups. These eight inseparable ones are called Avinibbhoga or Suddhaṭṭhaka or they may also be called Ojaṭṭhamaka, another name. These

Chapter Six

eight are the basis for forming groups or Kalāpas.

Kalāpas Caused by Kamma

As to nine Kalāpas caused by Kamma, these eight plus one Jīvita — these nine are the basis for the nine groups caused by Kamma. To that nine you add one which is eye-sensitivity. You get Cakkhu-dasaka. 'Dasaka' means a group of ten. 'Cakkhu', as you know, means eye-sensitivity. So a group of ten material properties marked by eye-sensitivity is called in Pāli 'Cakkhu-dasaka' and in English 'eye-decad'. These ten properties as a group are called Cakkhu-dasaka, eye-decad.

The next decad is Sota-dasaka. Here you substitute Sota for Cakkhu. There are eight inseparables, Jīvita plus ear-sensitivity. These ten are called Sota-dasaka, ear-decad.

The next is the eight inseparables, Jīvita and nose-sensitivity. These ten are called Ghāna-dasaka, nose-decad.

Next there are the eight inseparables, Jīvita and tongue-sensitivity (Jivhā). These ten are called Jivhā-dasaka, tongue-decad.

Then there are eight plus Jīvita plus body-sensitivity. These ten are called Kāya-dasaka, body-decad.

Then next there is Itthi-bhāva-dasaka. There are the eight inseparables, Jīvita and Itthi-bhāva (femininity). These ten are called Itthi-bhāva-dasaka, female-decad.

The next is Pumbhāva-dasaka. Here there are eight

Chapter Six

inseparables, Jīvita and masculinity. These ten are called Pumbhāva-dasaka, male-decad.

The next group is eight inseparables, Jīvita and heart-base. These ten are called Vatthu-dasaka, base-decad.

But the last one is only nine. These are the eight inseparables plus Jīvita. These nine are called Jīvita-navaka, the life-nonad.

These nine groups or Kalāpas are caused by Kamma. There are nine Kammaja-kalāpas.

Once again what is the first one? The first group is Cakkhu-dasaka. What are the ten? They are the eight inseparables, Jīvita and eye-sensitivity.

The second one is Sota-dasaka, ear-decad consisting of the eight inseparables, Jīvita plus ear-sensitivity.

The next one is Ghāna-dasaka, nose-decad. There we find the eight inseparables, plus Jīvita, plus nose-sensitivity.

The next, tongue-decad (Jivhā-dasaka), consists of the eight inseparables, plus Jīvita, plus tongue-sensitivity.

The next one is Kāya-dasaka — eight plus Jīvita plus body-sensitivity.

And then there is Itthi-bhāva-dasaka, female-decad.

Chapter Six

There are eight plus Jīvita plus femininity (Itthi-bhāva).

The next is Pumbhāva-dasaka, masculinity decad. The ten material properties are eight inseparables, plus Jīvita, plus masculinity.

Then the next one is Vatthu-dasaka — Vatthu here means Hadaya-vatthu. In this group there are eight inseparables, plus Jīvita, plus Hadaya.

The last one is only nine, so eight plus Jīvita.

There are altogether nine groups that are caused by Kamma.

Kalāpas Caused by Citta

Look at the Rūpa-samuṭṭhāna column (see CMA, VI, Table 6.3, p.263). You will see all the causes of Cittaja, mind-born Kalāpas. How many Cittaja-kalāpas, mind-born groups are there? There are six. The first one is Suddhaṭṭhaka. 'Suddha' means pure. 'Aṭṭhaka' means a group of eight, so octad. It is called pure octad. Suddhaṭṭhaka just means the inseparables (four essentials, Rūpa, Gandha, Rasa and Āhāra). The first one is the pure octad; only these eight are found in this Kalāpa.

The second one is Kāya-viññatti-navaka, bodily intimation-nonad. In this Kalāpa, the eight inseparables plus Kāya-viññatti make up Kāya-viññatti-navaka.

The next one is Vacī-viññatti-dasaka, vocal intimation-decad. When you take Vacī-viññatti, you also take Sadda

Chapter Six

(sound) because there can be no Vacī-viññatti without sound. When we say Vacī-viññatti (vocal intimation), we also mean sound. So although the name is Vacī-viññatti-dasaka, we must understand it to mean Vacī-viññatti-sadda-dasaka. We do not call it Vacī-viññatti-sadda-dasaka. We must understand that sound is included in the term Vacī-viññatti-dasaka. Vacī-viññatti-dasaka consists of eight inseparables, sound and vocal intimation.

The next one is what? We have a long name — Lahutādekādasaka, the un-decad of lightness triad. 'Ekādasā' means eleven. Lahutā means Lahutā and others. Actually it refers to the three — Lahutā, Mudutā and Kammaññatā. Lahutādekādasaka consists of the eight inseparables, plus Lahutā, Mudutā, and Kammaññatā, so eleven.

The next one is longer — Kāya-viññatti-lahutādi-dvādasaka, the do-decad of bodily intimation and lightness triad. Kāya-viññatti is one. Lahutādi is three. So one plus three is four. And four plus eight is twelve. Twelve is called 'Dvādasā' in Pāḷi. So we get Kāya-viññatti-lahutādi-dvādasaka, a group of twelve material properties with Kāya-viññatti and three Lahutā and the rest.

The last one is still a long name — Vacī-viññatti-sadda-lahutādi-terāsaka, the tri-decad of vocal intimation, sound, and lightness triad. Now here Sadda is used. Vacī-viññatti is one. Sadda is one. Lahutādi is three. Five plus eight equals thirteen. Thirteen is called 'Terāsā' in Pāḷi. So the name for this group is Vacī-viññatti-sadda-lahutādi-terāsaka. The English words are as difficult as the Pāḷi words — un-decad, do-decad and so on. It looks like Spanish. You may learn Pāḷi or English which ever is easier for you. Neither one is easy.

There are six groups caused by Citta — actually all

Chapter Six

these are those that are caused by Citta in the Rūpa-samuṭṭhāna (causes of Rūpa). Let us go through them once more.

- The first one is Suddhaṭṭhaka, only eight.
- The second one is Kāya-viññatti-navaka. That means eight plus Kāya-viññatti.
- The third one is Vacī-viññatti-dasaka. That means eight plus Vacī-viññatti plus Sadda (sound).
- And then there is Lahutādekādasaka eleven — eight plus Lahutā, Mudutā and Kammanñatā.
- The fifth one is Kāya-viññatti-lahutādi-dvādasaka twelve. There is Kāya-viññatti and then Lahutā, Mudutā and Kammanñatā three, and the eight kinds of materiality in the pure octad.
- The last one, the sixth group is Vacī-viññatti-sadda-lahutādi-terāsaka — eight inseparables, plus vocal intimation, sound, plus Lahutā, Mudutā, and Kammanñatā. Altogether there are 13.

If you have the chart, you can find them out very easily (see CMA, VI, Table 6.3, p.263). If you don't have the chart, you have to memorize them. The eight are the basis. You add something to the eight. With regard to the Kamma-born Kalāpas you add Jīvita and make nine the basis. But here with Cittaja you make eight as the basis. So you add one Kāya-viññatti, you get one Navaka. Then you add Vacī-viññatti and sound, you get Vacī-viññatti-dasaka. You add Lahutā and the others and you get Lahutādekādasaka. And then you add Kāya-viññatti and Lahutādi and you get Kāya-viññatti-lahutādi-dvādasaka.

Chapter Six

Kalāpas Caused by Utu

The next group is the four Kalāpas caused by Utu, caused by temperature.

- The first one is pure octad, Suddhaṭṭhaka.
- The second one is Sadda-navaka, the sound-nonad. That means eight plus sound (Sadda).
- The third one is Lahutādekādasaka, the undecad of lightness triad. So it is eight plus Lahutā, Mudutā, and Kammanñātā.
- The fourth one is Sadda-lahutādi-dvādasaka, the do-decad of sound and lightness triad. So it is sound and three Lahutā and others and eight pure octad.

These are caused by temperature or climate.

Kalāpas Caused by Āhāra

The last group consists of two Kalāpas. They are caused by nutriment, Āhāra.

- The first one is again Suddhaṭṭhaka, the pure octad.
- The second one is Lahutādekādasaka, the undecad of lightness triad. Three lightness and so on plus eight inseparables octad, so we get eleven that make up this Kalāpa.

Altogether there are 21 Kalāpas — nine, six, four and two.

In the CMA,

“Of them, the two material groups produced by

Chapter Six

temperature — the pure octad and the sound nonad — are found externally too. All the rest are strictly internal.” (CMA, VI, §21, p.254)

We must understand this. Out of 21 Kalāpas, only two Kalāpas can be found outside living beings. Externally means outside living beings. The others are always internal. Here the pure octad and the sound-nonad are found externally too. Only these two can be found both internally and externally. They are the pure octad and the sound-nonad. A piece of rock, what does it consist of? It consists of only the eight inseparables. You drop the piece of rock on the ground, and then sound is produced. That is sound-nonad. Only these two are found outside living beings. The others are always internal.

In Abhidhamma trees, plants, mountains and others are all taken to be external, not internal. Therefore, we cannot say there is Jīvita in plants or trees. Jīvita, as you see here, arises only internally. Jīvita-navaka and all these Kammaja groupings arise internally only. So Jīvita cannot be found outside living beings according to Abhidhamma. Abhidhamma takes trees and others as non-living things, not as living beings. It would be wrong to say that there is Jīvita in trees or plants. We should be very careful when we talk about these things. There may be what is called life in plants or in trees, but that life is not Jīvita. It may be some other thing which is called life. So all 21 groups may be found internally and only two are to be found externally. Whenever we hear the noise of thunder however loud it may be, it is just Sadda-navaka.

Ākāsa (space) and the four characteristic marks (Upacaya, Santati, Jaratā & Aniccatā) are not part of Kalāpas or material groups. When we talk about Kalāpas, we do not talk about these things. They are not included in Kalāpas. The last verse explains that.

“As space demarcates, and the characteristic marks just indicate, the wise state that they are not constituents of material groups.” (CMA, VI, §22, p.254)

Chapter Six

I think one word is missing here. "As space demarcates, and the characteristic marks just indicate the Kalāpas." We should add the material groups. "As space demarcates, and the characteristic marks just indicate the material groups, the wise state that they are not constituents of material groups."

Why are space and four characteristic marks not included in the Kalāpas? They are not included in the Kalāpas because space is just the separation of one Kalāpa and another. When Kalāpas meet, there is this space. By space I do not mean open space, but space between two Kalāpas. Space can be found only between Kalāpas and not inside Kalāpas. That is why space is not included in the Kalāpas. In one Kalāpa all the material particles are pressed together without any space between them. Space is found only between one group and another. These groups may be touching together, but still there is a kind of space between these two groups. And then the characteristics are just the mark of or the different stages of these material properties. So they are not included in the Kalāpas. Space is not included in material groups because it is just demarcation of Kalāpas. Characteristic marks are not included in material groups because they just indicate the stages of matter — the arising, continuation, old age and impermanence. So they are not the constituents of the Kalāpas.

The first column is Rūpa-samuddesa. This chapter begins with the enumeration of matter (Rūpa-samuddesa). Let us look at this enumeration of matter. There are 28 Rūpas. You may find the English names for these 28 material properties in the CMA (see CMA, VI, Table 6.3, p.262-263). In Pāli these material properties are Pathavī, Āpo, Tejo, Vāyo. Then there are Cakkhu, Sota, Ghāna, Jivhā, Kāya, Rūpa, Sadda, Gandha, Rasa, Phoṭṭhabba. Phoṭṭhabba is actually the combination of three essential elements. Phoṭṭhabba is combination of what three material properties? Pathavī, Tejo and Vāyo in

Chapter Six

combination are taken to be Phoṭṭhabba. That is why Phoṭṭhabba appears in the list of 28 material properties, but it is not counted as a separate ultimate reality because its component parts are the three great essentials which have already been enumerated. Next is Itthi-bhāva (femininity), and then we have Pumbhāva (masculinity), Hadaya (heart-base), Jīvita (life faculty), Āhāra (nutriment), Ākāsa (space). Then there are Kāya-viññatti (bodily intimation), Vacī-viññatti (vocal intimation) and then Lahutā (lightness), Mudutā (softness) and Kammaññatā (wieldiness) and Upacaya (first arising) Santati (continuation), Jaratā (old age), Aniccatā (impermanence). Aniccatā means dissolution or death. There are 28 materials properties given here.

We have to be careful about Phoṭṭhabba. Although Phoṭṭhabba is included in some enumerations, the number does not change because Phoṭṭhabba and the three essentials are the same. Since we have taken the four essentials, although we take Phoṭṭhabba, the number does not increase.

The first group is Mahābhūta, the four essentials. The others are Upādā-rūpa. We have the four essentials and the 24 dependent material properties.

Next there is Ajjhattika and Bāhira. Cakkhu, Sota, Ghāna, Jivhā and Kāya are Ajjhattika. The others are Bāhira. Ajjhattika means internal. Bāhira means external.

Then there is Vatthu, base. Vatthu means Cakkhu (eye), Sota (ear), Ghāna (nose), Jivhā (tongue), Kāya (body), and Hadaya (heart). The others are Avatthu (non-base).

Then there is Dvāra, door. Cakkhu (eye), Sota (ear), Ghāna (nose), Jivhā (tongue), Kāya (body), Kāya-viññatti

Chapter Six

(bodily intimation), and Vacī-viññatti (verbal intimation) are called Dvāra because they are the doors of actions, actions of body and actions of speech. They are not like the Dvāra we are familiar with in the third chapter. They are called Kamma-dvāra. Since they are Dvāra, they are included here. There are seven Dvāra and the others are Advāra, non-doors.

The next one is Indriya, faculties. The Indriya are Cakkhu (eye), Sota (ear), Ghāna (nose), Jivhā (tongue), Kāya (body), Itthi-bhāva (femininity), Pumbhāva (masculinity), Jīvita (life faculty). These eight are called Indriya (faculties). The rest are called Anindriya, non-faculties.

Then Oḷārika (gross) and so on, there are twelve. Āpo is not included. Those material properties that are Oḷārika are Paṭhavī-dhātu (earth-element), Tejo-dhātu (fire-element), Vāyo-dhātu (air-element), Pasāda-rūpa (five sensitivities), and Gocara-rūpa (object phenomena). These material properties are called gross, near and impinging. The others are called Sukhuma. That means subtle, far and non-impinging. Āpo (water-element) is Sukhuma.

The next one is Upādinna. What is Upādinna? Do you remember? Kammaja-upādinna and Kammaja are the same. There are 18 — Mahābhūta (four essentials), Pasāda-rūpa (five sensitivities), Rūpa (sight), Gandha (smell), Rasa (taste), Phoṭṭhabba (touch)²⁰, and then Itthi-bhāva (femininity), Pumbhāva (masculinity), Hadaya (heart), Jīvita (life faculty), Āhāra (nutriment) and Ākāsa (space). Altogether there are 18. The others are Anupādinna.

And then what is next? Sanidassana (with seeing), there is only one. Among the 28 material properties there is

20 Although Phoṭṭhabba is in the list, it does not count in the enumeration as three of the four great essentials are Phoṭṭhabba.

Chapter Six

only one that you can see. The others you cannot see with your eyes. The others you see with your mind.

Then there is Gocaraggāhika, those that take objects. There are five — Cakkhu (eye), Sota (ear), Ghāna (nose), Jivhā (tongue), and Kāya (body). The others are Agocaraggāhika, not taking objects.

Then Avinibbhoga, the inseparables, there are eight. The others are Vinibbhoga.

Then there are the causes of Rūpa. Kammaja-rūpa there are 18, that is, there are 18 kinds of materiality caused by Kamma. They are the Mahābhūta (four essentials), Pasāda-rūpa (five sensitivities), Rūpa (sight), Gandha (smell), Rasa (taste), Phoṭṭhabba (touch)²¹, and then Itthi-bhāva (femininity), Pumbhāva (masculinity), Hadaya (heart), Jīvita (life faculty), Āhāra (nutriment), and Ākāsa (space).

Those caused by Citta are the Mahābhūta (four essentials), Rūpa (sight), Gandha (smell), Rasa (taste), Āhāra (nutriment), Phoṭṭhabba (touch), and then Sadda (sound), Ākāsa (space), plus Kāya-viññatti (bodily intimation), Vacī-viññatti (verbal intimation), Lahutā (lightness), Mudutā (malleability), and Kammaññatā (wieldiness).

And Utuja, those caused by Utu (temperature) are the Mahābhūta (four essentials), and then Rūpa (sight), Gandha (smell), Rasa (taste), Phoṭṭhabba (touch), Āhāra (nutriment), Sadda (sound), Ākāsa (space), Lahutā (lightness), Mudutā (malleability), and Kammaññatā (wieldiness).

21 Although Phoṭṭhabba is in the list, it does not count in the enumeration as three of the four great essentials are Phoṭṭhabba.

Chapter Six

Those caused by Āhāraja, caused by nutriment, are the Mahābhūta (four essentials), Rūpa (sight), Gandha (smell), Rasa (taste), Phoṭṭhabba (touch), Āhāra (nutriment), Ākāsa (space), and then Lahutā (lightness), Mudutā (malleability), and Kammaññatā (wieldiness).

We are now acquainted with the first four sections of the *Abhidhammatthasaṅgaha* on Rūpa — Samuddesa, Vibhāga, Samuṭṭhāna and Kalāpas.

Arising of Matter

We will go to the next section. The next section is the "Occurrence or Arising of Material Phenomena". The Pāḷi word is "Rūpa-pavattikkama". That means the sequence of the occurrence of material properties — when they arise, and actually not only that, but when they last arise and when they last disappear also.

In "Rūpa-samuddesa" we learned something about when material properties arise in one life. Do you remember that? When does Kammaja-rūpa arise, at what moment? It arises at the first moment of Paṭisandhi Citta and then at every sub-moment through life.

And then mind-born Rūpa when does it first arise? It arises at the first sub-moment of Bhavaṅga. There is Paṭisandhi Citta. Then there is first Bhavaṅga, second Bhavaṅga, third Bhavaṅga and so on. At the first sub-moment of first Bhavaṅga, Citta-born matter arises. And then after that Cittaja-rūpa is produced at each arising sub-moment, neither at presence sub-moment nor at dissolution sub-moment, but it is just produced at arising sub-moment.

Chapter Six

Do you also know when Utu, temperature-born matter arises? It first arises at the presence sub-moment of Paṭisandhi Citta. You must remember this before you go forward.

The first arising of nutriment-born Rūpa we do not know. We cannot pinpoint when it arises. Once conception takes place, we do not know when nutriment-born matter arises there. For those who are born in mother's womb, they get Āhāraja, the nutriment-born Rūpa, when they get nutriment from the mother through the umbilical cord. We do not know or cannot say exactly when nutriment-born Rūpa arises first in a life.

In Kāmāvacara Loka

During the Course of Existence

Now we will go forward.

“All these material phenomena are obtained with no deficiency, according to circumstances, during the course of existence in the sensuous world (Kāmāvacara Loka).” (CMA, VI, §23, p.255)

In Kāmāvacara Loka these 28 properties can be obtained. There can be all of these 28 material properties in sensuous world (Kāmāvacara Loka). We need to understand “according to circumstances” and “with no deficiency”. “With no deficiency” means all these 28 material properties can be obtained. But “according to circumstances” means that if you are a man, you have only 27; if you are a woman, you only have 27. You cannot have all 28 material properties. That is why it is said “according to circumstances”. Generally speaking, all 28 material properties can be obtained in the human world. Specifically one person can have at most only 27 and not 28.

Chapter Six

At Rebirth-linking

At rebirth-linking or at Paṭisandhi there are four kinds of birth. If you turn to the next page (page 256 of the CMA), you will see them there.

“According to Buddhism there are four kinds of birth, namely egg-born beings (aṇḍaja), ...” (CMA, VI, Guide to §23, p.256)

You know egg-born beings right? Birds and fish are egg-born beings.

“... womb-born beings (jaḷābuja), ...” (CMA, VI, Guide to §23, p.256)

That means human beings, animals and others.

“... moisture-born beings (saṃsedaja), ...” (CMA, VI, Guide to §23, p.256)

That means insects and so on.

The last one is,

“... beings having spontaneous birth (opapātika).” (CMA, VI, Guide to §23, p.256)

Devas, Brahmas, beings in hell, Petas and so on may take this form of rebirth. It is called spontaneous birth because they don't have to grow from a fetus. When they are reborn, they are born as grown-up persons. When you are reborn as a Deva, you are reborn there at about the age of 16 years. You don't have to be a child and then grow up. They are called spontaneous births. There are these four kinds of birth.

The author, Venerable Ācariya Anuruddha, says here,

“But at rebirth-linking, to moisture-born beings and to

Chapter Six

those of spontaneous birth, there arise at most seven decads ...” (CMA, VI, §23, p.255)

Let us take, for example, a Deva. A Deva is a person of spontaneous birth. When he is reborn as a Deva, at the very moment of rebirth-linking seven decads will arise. They are eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad and the heart-base-decad. These seven decads arise at moment of Paṭisandhi. That means these seven kinds of decads, not just seven decads. You are reborn there as a 16 year old person. So there are millions and millions of material properties. Seven decads means seven kinds of decads, but there may be millions of eye-decads, millions of ear-decads and so on. It is said at most there can be seven.

“As a minimum, sometimes the eye, ear, nose, and sex decads are not obtained.” (CMA, VI, §23, p.255)

For these beings, for those who are moisture-born and those who are born spontaneously eye-decad, ear-decad, nose-decad or sex-decad can be deficient. Some may be born without eyes, ears, nose or sex.

We must understand by way of these decads the deficiency of material properties or the deficiency of decads. Sometimes the ear-decad may be missing. In that case there will be only six decads. Sometimes the nose-decad will be missing. In that case there will be only six decads and so on. Eye, ear, nose and sex-decad can be deficient in these beings, beings who are moisture-born and who are spontaneously born.

Human beings at the beginning of one world cycle are of spontaneous birth. They don't have to get into the mother's womb because they are the first human beings there. When human beings appear in the world for the first time, they are born spontaneously. It is like they fall down from the world of

Chapter Six

Brahmas or something like that. It is said that at the beginning there was no difference of sex. They were just human beings. Sex-decad can be deficient for those human beings who are born at the beginning of a world cycle by spontaneous birth. Only later did sex and other differences occur. In the beginning ages of the world cycle there were no men or women, just human beings. If you want to read that, you should consult the *Visuddhimagga*. In *Visuddhimagga* the beginning of the world and the end of the world are explained. For beings who are moisture-born and who are of spontaneous birth there can be at most seven decads at the moment of relinking. Among them eye, ear, nose and sex decads may be deficient. If one is deficient, there will be six decads. If two are deficient there will be five and so on.

For Womb-born Creatures

Now the next paragraph,

“To the womb-born creatures (like human beings and animals) there arise (at rebirth) three decads ...” (CMA, VI, §23, p.255)

Only three decads arise at the moment of relinking. That means at the moment of conception in the mother's womb. These three are the decad of body, the decad of sex and the decad of heart-base.

“Sometimes, however, the sex decad is not obtained.” (CMA, VI, §23, p.255)

A person may be born without sex. They are called in Pāḷi ‘Nipumsika’.

“Thereafter, during the course of existence, ...” (CMA, VI, §23, p.255)

That means after Paṭisandhi, beginning with the moment after Paṭisandhi, it is called here the course of

Chapter Six

existence.

“... gradually there arise the eye decad and so forth.”
(CMA, VI, §23, p.255)

That is how beings develop. But it is very rudimentary. So according to this, at the moment of Paṭisandhi there are three decads. Three decads means thirty material properties. Then after that, gradually, the eye-decad and so on arise.

In connection with this we should know what the Buddha said about the development of the fetus.

“Paṭhamam kalalam hoti, kalalā hoti abbudam; abbudā jāyate pesi, pesi nibbattatī ghano; ghanā pasākhā jāyanti, kesā lomā nakhāpi ca.” (Saṃyuttanikāya, Sagāthāvaggapāḷi, 10. Yakkhasaṃyuttaṃ, 1. Indakasuttaṃ, 235)

This is Pāḷi in the Saṃyutta Nikāya. Once a deity came to the Buddha and asked about the beings. The Buddha replied in this verse. “First there is Kalala. (We will come to the meaning later.) After Kalala there is Abbuda. After Abbuda it becomes Pesi. (That means it grows into Pesi.) Pesi becomes Ghana. After Ghana, Pasākhās arise and also head hair, body hair and nails.” This is what the Buddha said about the growth of a fetus.

Buddha did not say that Kalala developed for one week and then after that Abbuda developed for one week. That one week is inserted by the Commentaries. In the Commentaries it is said, “Together with the first relinking consciousness there are no names as Tissa or Phussa”. That is because it is a very tiny speck of material property. There are only thirty material properties. “But there is Kalala which is as much as a drop of oil hanging on the tip of a single thread made of three hairs of a newborn kid's wool.” Here kid means a newborn goat²².

22 Venerable Ashin U Osadha's statement: “This term of ‘goat and sheep’ is always confusing in the Nissaya (Burmese translation) when we want to know exactly the correct one: goat or sheep. In the Commentary, the original Pāḷi (word) is ‘Eḷaka’

Chapter Six

"With reference to that it is said, 'Like a drop of sesame oil, (or of) unclouded cream of ghee, thus the counterpart appearance, is Kalala said to have.' "

The first one is called Kalala. The basic meaning of Kalala is mud. It may be something like soft mud. Kalala is explained as clear, so water-like Rūpa. What is the size of this Kalala? "It is as much as a drop of oil hanging on the tip of single thread made of three hairs of a newborn kid's wool." The hair of a newborn kid's wool is very very delicate, very subtle, very small. You take these three and make it into a thread. Then you dip it in the oil and take it up. The oil will drip down. And the last drop, so very very little, is about the size of a Kalala. That is what the Commentary says here. "There is Kalala which is as much as a drop of oil hanging on the tip of a single thread made of three hairs of a newborn kid's wool." With reference to that it is said, "So Kalala is like that drop of sesame oil or like a drop of unclouded cream of ghee." Ghee is clear. It is clarified butter so it is pure. That means Kalala is very small. We cannot say how small. It is a very small material particle.

"After Kalala there is Abbuda: after the lapse of a week from that (stage of) Kalala," — here the Commentaries say that it takes one week for a Kalala to develop and then during the second week the Kalala changes into Abbuda, or develops into Abbuda. "It becomes Abbuda which has the appearance of water with which meat has been washed." Ladies may know more about this than men. You have washed meat many times

which literally means 'goat'. But I think that is not the ordinary one without horns we normally see in farms. In the Sub-commentary it says that 'Eḷaka' or these kinds of goats live in the Himalaya mountains. And so they have two horns on their head, but their body hair may be long and thick like sheep to protect themselves from severe cold in the winter. It is said in the Commentary that the prominent feature of this goat is their body hair is extremely small, smaller, finer and thinner than that of other animals. That is the main reason to compare in the Commentary. As they live in the Himalaya Mountains, sometimes Burmese translators translate (the word 'Eḷaka') as 'jungle goat' and sometimes as 'jungle sheep' as their body hair is long and thick. Both of them are right according to their different view. The reference is Vibh A (Vibhaṅga Commentary, Sub-commentaries).

Chapter Six

maybe. I don't know how the water with which you wash meat looks like. Maybe there is something like bubbles or some red color. It develops into that Abbuda. When it becomes Abbuda, the name Kalala disappears. When it becomes Abbuda, you don't call it Kalala. You call it Abbuda. That is the second stage in development.

After Abbuda it becomes Pesi. "After Abbuda it becomes Pesi. Also from that (stage) of Abbuda, after the lapse of a week," — the Commentary always gives one week for each stage of growth. "It becomes Pesi by name which resembles molten lead." Pesi means a piece of flesh. It becomes a little more solid. Kalala is just clear oil or water. Abbuda may be a little bit colored but still liquid. When it becomes Pesi, there is no name Abbuda.

"Pesi becomes Ghana: from that Pesi, after the lapse of a week, it becomes Ghana by name, a lump of flesh resembling an egg of a hen." It is not as big as a hen's egg, but perhaps it is the shape of a hen's egg or something like that. The meaning of Ghana is solid. The fetus becomes a little solid now.

After Ghana, Pasākhās arise. Pasākhās mean branches. Branches mean the five swellings in the fetus for five things. Five swellings appear for the two hands, the two feet and the head. So there are five swellings in that lump of flesh.

From here, skipping the sixth, seventh and other weeks and condensing the discourse, the Buddha said, 'Kesa, etc.' — that means the Buddha said head hairs, body hairs, nails. If you just read the text, the verse, you may think that after Pasākhās, head hairs, body hairs, nails, etc., follow immediately. Here the Commentary explains that the Buddha skipped the sixth, seventh and other weeks because He

Chapter Six

wanted to condense the discourse. Then he jumps to the 42nd week. At that time the Buddha said head hair, body hair and nails appear. According to the interpretation of this Commentary, head hair, body hair and nails appear in the 42nd week after conception. How many months? There are 52 weeks in a year. There are head hair, body hair and nails after 42 weeks. This is from the Commentary to Saṃyutta Nikāya.

In the Kathāvatthu Commentary it is also said, "To those born of mother's womb, among the internal bases (Āyatanas) only Manāyatana and Kāyāyatana arise at the moment of relinking." At the moment of Paṭisandhi there arise only Manāyatana and Kāyāyatana, only two among the six bases appear. And then "The rest, the four bases (Cakkhu, Sota, Ghāna and Jivhā bases) appear at the 77th" — it may be 70-77th day. During that period Cakkhu, Sota, Ghāna and Jivhā bases appear according to the Kathāvatthu Commentary. The Commentaries are written by Venerable Buddhaghosa. According to the Venerable Buddhaghosa, the eye-sensitivity, ear-sensitivity, etc., arise after about 70-77 days from conception.

Now please turn to the other page.

Student: Why did the deity ask the Buddha this question?

Sayādaw: Because the deity believed in Atman. This is how you can explain without reference to Atman or something like that. So the Buddha said this.

On the next page we have the development of the fetus in the mother's womb according to Venerable Buddhaghosa and according to *Abhidhammatthavibhāvinī*. According to Venerable Buddhaghosa, the first week is the period of Kalala, clear water-like Rūpa. There are three decads or thirty Rūpas.

Chapter Six

You know the thirty Rūpas or three decads (Kāya, Bhāva & Vatthu). In the second week there is Abbuda, foam-like Rūpa. In the third week there is Pesi, a lump. In the fourth week there is Ghana, solid Rūpa. And in the fifth week there are five swellings — one for the head, two for the hands, and two for the feet. We don't know sixth and seventh week and so on. In the eleventh week eye, ear, nose and tongue sensitivities arise according to the Commentary. Then the other weeks are skipped until the 42nd week. During this week head hair, body hair, and so on, appear in the fetus. This is according to the Commentaries or according to Venerable Buddhaghosa.

The *Abhidhammatthavibhāvinī* is a Sub-commentary on the *Abhidhammatthasaṅgaha*, this *Manual*. That teacher says differently. According to him, the first through the fifth week are the same. So there would be clear water-like Rūpa, foam-like Rūpa, a lump, solid Rūpa and five swellings. But he said at the seventh week eye-decad arises. During the eighth week ear-sensitivity arises. In the ninth week nose-sensitivity arises. And in the tenth week tongue-sensitivity arises. There is a difference between the Venerable Buddhaghosa and the author of the *Abhidhammatthavibhāvinī*. Who do you follow? Venerable Buddhaghosa has more authority. We will side with Venerable Buddhaghosa. There is a reason why the *Abhidhammatthavibhāvinī* differs from Venerable Buddhaghosa. But if you do not know Pāḷi, it is difficult to explain. Our teachers, Burmese teachers, have thought of the reason why *Abhidhammatthavibhāvinī* differs from the Venerable Buddhaghosa. According to Burmese teachers, the author of the *Abhidhammatthavibhāvinī* Ṭikā had a different reading in one Commentary. He met with that different reading or corruption of the reading, but he took it to be correct reading. Basing on that reading, he said at seven weeks there is eye-sensitivity, at eight weeks there is ear-sensitivity and so on.

It can happen easily in Pāḷi because 'Satta Sattati' is

Chapter Six

77. But if the scribe forgot to write the last 'ti' it becomes 'Satta Satta', 7 x 7. That means 49, not 77. 49 means the seventh week. Sometimes that can happen. During their days it was very difficult to compare two copies of one manuscript. Even one manuscript was very difficult to obtain. Burmese teachers explained that the author of *Abhidhammatthavibhāvinī* may have read a corrupt reading of the Commentary. So he had that opinion. The author of the *Abhidhammatthavibhāvinī* is not followed by later teachers. We just stick with what the Venerable Buddhaghosa said. At eleven weeks eye and so on arise. At 42nd week head hair and others arise.

This is how development of fetus is taught in Buddhist books. The Buddha just states the different stages of development. But Buddha did not say how many days it takes for one stage to develop into another stage. The Commentaries said that one stage lasts for one week. The time frame of a week is not expressly said by the Buddha. The Commentaries explain it to mean one week. They say Kalala is for one week, Abbuda is for one week and so on. It may or may not be consistent with what modern medical science has found out. It may not be exact in every respect. No one can really get into the womb of the mother and look at the fetus. Nowadays there are instruments that take pictures of the fetus. There are pictures of fetus at one week, two weeks and so on. It may or may not be what modern medical science has found. But at least we know development of fetus is described in Buddhist books. That may roughly correspond to what people know about fetus nowadays.

That is with regard to human beings. Although animals are born in mother's womb, they may not take as long as human beings to take birth. Most animals are not born ten months after conception. This Kalala for one week, Abbuda for one week and so on are for human beings, not for animals.

Chapter Six

“Thereafter, during the course of existence, gradually there arise the eye decad and so forth.” (CMA, VI, §23, p.255)

“Thus the continuity of material groups produced in four ways — namely, kamma-born from the time of rebirth-linking, consciousness-born from the second moment of consciousness, temperature-born from the time of the stage of presence, nutriment-born from the time of the diffusion of nutritive essence — uninterruptedly flows on in the sense sphere till the end of life ...” (CMA, VI, §24, p.256)

This flow of material properties goes on and on until the end of life.

“... like the flame of a lamp or the stream of a river.” (CMA, VI, §24, p.256)

You light a lamp and see a flame there. You think that the flame goes on and on. Actually there is a new flame at every moment. The same is true for the stream of a river. When you look at a river, you think it is the same all the time, but at every moment there is new water flowing. In the same way, in the sense-sphere until the end of life these material groups produced in four ways flow on and on.

So here “Kamma-born from the time of rebirth-linking” — that means Kamma-born materiality arises from the time of the first moment of rebirth-linking. And the “consciousness-born from the second moment of consciousness” means materiality born of consciousness arises at the first moment of second consciousness in a life. That means first Bhavaṅga, from the moment of first Bhavaṅga Cittaja-rūpa arises. That means Citta-born matter arises from the first sub-moment of the first Bhavaṅga. Then “nutriment-born from the time of the diffusion of nutritive essence” — so we don't know when Rūpa born of Āhāra first arises. For those who are born spontaneously it may begin when the person swallows his own saliva. From that moment it gets nutriment-born Rūpa. But for

Chapter Six

those who live in the womb of the mother they may get nutriment-born Rūpa from the mother. The mother eats something and then nutriment is received through the umbilical cord by the fetus.

What we should understand here is at what precise moment Kamma-born Rūpa arises, at what precise moment mind-born Rūpa first arises, and at what precise moment does temperature-born Rūpa arises. From the second sub-moment of Paṭisandhi, temperature-born Rūpa arises. From then on, at almost every moment temperature-born matter arises because the temperature or Utu which arises at the second sub-moment of Paṭisandhi Citta reaches its presence moment at the third sub-moment of Paṭisandhi Citta. Visualize three sub-moments of Paṭisandhi, so first, second and third. At the first sub-moment of Paṭisandhi, Kamma-born Rūpa arises. At the second sub-moment of Paṭisandhi, temperature-born Rūpa arises. At that second sub-moment of Paṭisandhi, it is the first sub-moment of temperature-born Rūpa. Now it reaches the next sub-moment of temperature-born Rūpa. That next sub-moment is the third sub-moment of Paṭisandhi but the second sub-moment of temperature-born Rūpa. From the second sub-moment of Paṭisandhi onwards at every moment temperature-born Rūpa arises. Here the passage shows when they arise for the first time.

When they arise for the last time in one life and when they disappear altogether, that will come next week.

Sādhū! Sādhū! Sādhū!

Occurrence of Matter & Nibbāna

The Last Occurrence, and Disappearance of Matter

Up to now we have studied how matter arises at the moment of relinking and also a few moments after relinking. Today we will study Rūpa at the time of death. "At the time of death" means at the time approaching death and also maybe after death. At the time of death Kamma-born material phenomena no longer arise starting with stage of presence of the 17th consciousness preceding the death-consciousness. There are three sub-moments of Paṭisandhi — arising, presence and disappearing or death. At the sub-moment of arising of Paṭisandhi what arises? Kamma-born matter arises. That is the first moment of arising of Kamma-born matter. At the presence moment, that means the second sub-moment of Paṭisandhi, temperature-born matter or Utuja-rūpa arises. It is the first arising of Utuja-rūpa. And then at the first sub-moment of first arising of Bhavaṅga, there arises mind-born matter. So we have here the first arising of matter born of Kamma, matter born of temperature and matter born of mind. There are these three moments. Later on Kamma-born matter arises at every sub-moment all through life. Temperature-born matter arises when Rūpa reaches presence stage. Actually from that moment on temperature-born matter arises at every moment. Then mind-born matter arises only at the first sub-moment of each arising of Citta. Mind-born matter arises at the first sub-moment of first Bhavaṅga, and then at first sub-moment of second Bhavaṅga, and then at first sub-moment of third Bhavaṅga and so on. Mind-born matter does not arise at presence stage or at dissolution stage.

Kamma-born matter must disappear at the end of one life. Kamma-born matter cannot continue to exist after death. You know that the life span of matter is 17 thought moments. So you can find out when the last moment of the arising of

Chapter Six

Kamma-born matter occurs. It must disappear with the last moment of Cuti. That means you must go backward until the 17th moment. '17' means that you must take Cuti as one moment. When you go backward in this particular thought process, you come to Atīta Bhavaṅga. At the first sub-moment of that 17th thought moment preceding Cuti, there is the last moment of arising of Kamma-born matter. Kamma-born matter arises for the last time at that sub-moment. Kamma-born matter that arises at that moment will disappear with the third moment of Cuti. The third sub-moment of Cuti is the final cessation of Kamma-born matter. Kamma-born matter arises for the last time at the 17th thought moment reckoned backward from Cuti. Kamma-born matter arising at that moment continues to exist until the third or last sub-moment of Cuti. With the cessation of Cuti Citta, Kamma-born matter also ceases. There is no more Kamma-born matter after death. In the *Manual* it is said,

“But at the time of death, kamma-born material phenomena no longer arise starting with the stage of presence of the 17th consciousness preceding the death consciousness.”
(CMA, VI, §25, p.256)

Starting with the presence sub-moment of the 17th thought moment, Kamma-born matter no longer arises.

“Kamma-born material phenomena that arose earlier ...” (CMA, VI, §25, p.256)

That means that they arose at the first sub-moment of the 17th thought moment.

“... occur till the death-moment ...” (CMA, VI, §25, p.256)

That means exist.

“... and then cease.” (CMA, VI, §25, p.256)

That means it finally ceases with Cuti Citta.

Chapter Six

“Following that, the consciousness-born and nutriment-born material phenomena come to cessation.” (CMA, VI, §25, p.256)

The *Manual* does not say when. We have to find out when. It simply says that consciousness-born and nutriment-born material phenomena come to cessation after that or following that. In order to understand this, we must understand first the arising of mind-born matter. Mind-born matter arises at every first sub-moment of every thought moment. It means that at the first sub-moment of the arising of Cuti Citta, mind-born matter arises. Since the life span of Rūpa is 17 thought moments, it must go 17 thought moments. Cuti is one moment. Paṭisandhi is second moment. And then 15 Bhavaṅgas are 17 thought moments. At the 15th Bhavaṅga, the 17 thought moments are full. At the third sub-moment of 15th Bhavaṅga, the mind-born matter of the previous life ceases. That means how many sub-moments? How many sub-moments after Cuti? 48. 48 sub-moments after Cuti mind-born matter of the previous life ceases finally.

Then nutriment-born matter — it is said that nutriment-born matter can arise even at the last sub-moment of Cuti. The last moment of arising of nutriment-born matter in one life is in the third sub-moment of Cuti. Then it must go on for 51 sub-moments. We get only one moment with Cuti. When we reach the presence stage of 16th Bhavaṅga, 51 sub-moments are full. And so at the presence moment of the 16th Bhavaṅga, the nutriment-born matter of the previous life finally ceases. It means some Rūpa from this life continues to exist even after death. But you know 17 thought moments are nothing when talking about experiences. It is not even one second. But to be precise and to be exact we must say some material properties continue to exist even after death. They are what? They are Citta-born matter and nutriment-born matter but not Kamma-born matter. Kamma-born matter must cease with the cessation of Cuti Citta or with the cessation of this life.

Chapter Six

“Thereafter, a continuity of material qualities produced by temperature persists until it becomes a corpse.”²³ (CMA, VI, §25, p.257)

Here “until it becomes a corpse” is not to be taken literally because the corpse may decay and even at that time there are temperature-born matter arising and disappearing. That will go on and on until the end of this world actually, not just for the time that a man is called a corpse. Suppose he is buried. Then the body degenerates little by little. Then at that time also there is temperature-born matter arising and disappearing. It will go on and on until the world is totally destroyed. If he is cremated and reduced to ashes, still there is temperature-born matter arising and disappearing. Among the four kinds of material properties, that is, Kamma-born, Citta-born, Utu-born and Āhāra-born, three kinds of material properties continue to exist even after death. Kamma-born matter ceases together with the last moment of Cuti Citta. That is the order of the arising and disappearing of material properties at death or at the time around death. You must understand that Kamma-born matter arises at every sub-moment, that Citta-born matter arises only at the arising moment and temperature-born matter arises only at the presence moment. If you understand this, you can find out when a certain material property arises for the last time, when it ceases.

Let's go back again. When is the last arising of Kamma-born matter? At the first sub-moment of 17th thought moment reckoned backward from Cuti Citta. The Kamma-born matter that arises at this 17th thought moment ceases at the third sub-moment of Cuti Citta.

What about Citta-born matter? Citta-born matter can arise even at the first moment of Cuti Citta. It will go on until

²³ CMA, Second Edition, 1999: “Thereafter, a continuity of material qualities produced by temperature persists in the form of the corpse.”

Chapter Six

the 15th Bhavaṅga following the Paṭisandhi. At the third moment of 15th Bhavaṅga, Citta-born matter of the previous life ceases altogether.

And then nutriment-born matter — it is said that it can arise even at the last moment of one life. We take it that nutriment-born matter arises at the third sub-moment of Cuti Citta. It must go on for 51 sub-moments. When it reaches the presence moment of the 16th Bhavaṅga, it ceases altogether.

For Utu or temperature-born matter it goes on and on until the end of the world.

Conclusion

At the end of the fifth chapter there is a description of Paṭisandhi following Bhavaṅga and then Cuti, Paṭisandhi, Bhavaṅga and so on, the wheel of life. That is Nāma Saṃsāra, Citta and Cetasikas arising one after another.

Here the Rūpa process is indicated by the verse on page 257 of the CMA,

“Thus to the deceased beings, again in a subsequent life, material phenomena arise, starting from rebirth-linking, in the same way.” (CMA, VI, §26, p.257)

As soon as a person takes Paṭisandhi, there is Rūpa arising. Then Rūpa arises in life at every moment or at the first moment, or when Rūpa reaches presence moment until death or a little later. This is the arising and disappearing of Rūpa for Kāmāvacara beings.

Chapter Six

In Rūpāvacara Loka

“In the fine-material world, the decads of nose, tongue, body, sex, and the material groups produced by nutriment are not found.” (CMA, VI, §27, p.257)

Now we go to Paṭisandhi again. In the Rūpāvacara Loka nose, tongue, body and sex groups are not found because they don't like nose, tongue, body and sex. So these do not arise for them. In the world of Rūpāvacara beings nose, tongue, body and sex decads are not found.

“Therefore, to those beings, at the time of rebirth-linking there arise four material groups produced by kamma ...” (CMA, VI, §27, p.257)

Four Kamma-born groups arise at the moment of Paṭisandhi — eye-decad (Cakkhu-dasaka), ear-decad (Sota-dasaka), heart-decad (Vatthu-dasaka) and vital nonad (Jīvitānavaka). There are four groups. Four groups of material properties arise at Paṭisandhi for the Rūpāvacara beings.

“During the course of existence, ...” (CMA, VI, §27, p.257)

That means after Paṭisandhi.

“... material phenomena produced by consciousness and by temperature are also found.” (CMA, VI, §27, p.257)

You must add 'also' there. If there is no 'also' it means a different thing. At the moment of Paṭisandhi there are only four decads. But in life, during the course of existence there are these four decads plus those produced by consciousness and those produced by temperature. How many groups are produced by consciousness? Six groups are produced by consciousness. How many are produced by temperature? Four groups are produced by temperature. During the course of life six plus four, plus four (the eye-decad, ear-decad, heart-decad, vital nonad) 14 altogether are produced. That is for

Chapter Six

Rūpāvacara beings. 'Rūpāvacara beings' refers to all Rūpāvacara beings except mindless beings. For mindless beings there is a difference. For Rūpāvacara beings at the moment of Paṭisandhi there are four groups — eye-decad, ear-decad, heart-decad and vital nonad. 'Nonad' means a group of nine. There are three groups of ten and one group of nine. During the course of existence six groups born of Citta and four groups born of temperature are also found. Four are found at Paṭisandhi and 14 during the course of life. Later on we will have to find out how many Rūpas.

Asañña-sattas

Now we come to Asañña-sattas, mindless beings.

“Among the non-percipient beings, the eye, ear, heart-base, and sound are also not found.” (CMA, VI, §28, p.257)

No sound is found.

“Similarly, no consciousness-born material phenomena are found.” (CMA, VI, §28, p.257)

No Cittaja-rūpa is found.

“Therefore, at the moment of their rebirth-linking, only the vital nonad arises.” (CMA, VI, §28, p.257)

So there is only one group at the moment of relinking for Asañña-sattas.

“During the course of existence, material phenomena produced by temperature, with the exception of sound, continue.” (CMA, VI, §28, p.258)

Look at the groups caused by temperature. How many are there? There are four. From these four you leave out what?

Chapter Six

We take out two groups. We leave out sound. The second group (Sadda-navaka) we cannot take because there is no sound. Also the last group Sadda-lahutādi-dvādasaka cannot be taken. From among the four Utuja groups only the first one and the third one are taken in the world of mindless beings. At the moment of Paṭisandhi there is one group. During life there are three groups — Jīvita-navaka, Suddhaṭṭhaka and Lahutādekādasaka. There is no Rūpa born of Citta and also there is no Rūpa born of Āhāra (Nuriment). Although there is nutriment in their bodies, they do not get nutriment from outside. There is no nutriment-born Rūpa. It is the same with Rūpāvacara Brahmas. The other Rūpāvacara Brahmas, for them also there is no Rūpa born of nutriment. It is said that they do not eat anything. They survive with Pīti. Pīti is their food. Since they do not eat anything, they do not have Rūpa born of Āhāra. Rūpa born of Āhāra needs external Āhāra. When internal Āhāra and external Āhāra come together, Rūpa born of Āhāra arises. For Rūpāvacara beings both with mind and without mind there are no material properties born of Āhāra.

Let us go to the end and then come back.

“Thus in the three cases of the sensuous world, the fine-material world, and non-percipient beings, the occurrence of material phenomena should be understood as twofold, by way of rebirth-linking and the course of existence.” (CMA, VI, §29, p.258)

There are two kinds of arising of matter for these beings — at Paṭisandhi and during life.

“In the sense planes, 28 material phenomena are found; ...” (CMA, VI, §29, p.258)

In the Kāmāvacara world, all 28 can be found.

“... in the fine-material planes, 23 (are found); ...” (CMA,

Chapter Six

VI, §29, p.258)

What are missing? Nose, tongue, body and two sexes are missing. 28 minus 5 is 23. In the Rūpāvacara world except Asañña-satta only 23 material properties are found. Although they do not have nose-sensitivity, tongue-sensitivity and body-sensitivity, they have noses, tongues and bodies. Only they lack sensitivity. Although they are without sex, it is said they look like men.

“... among the non-percipients, 17 (material properties are found); ...” (CMA, VI, §29, p.258)

In non-percipient beings are found the following material properties: the four essentials, Rūpa, Gandha, Rasa, Jīvita, Āhāra, Ākāsa, Lahutā, Mudutā, Kammaññatā, Upacaya, Santati, Jaratā and Aniccatā. Altogether there are 17. Only these 17 properties are found in the world of mindless beings. In the world of mindless beings there are the four essentials. There is Rūpa. There is smell. There is taste. There is touch. Although there is no sense of touch, they have Phoṭṭhabba. There are life principle, nutriment, space, the material groups lightness and so on, and the characteristics.

“At the moment of conception, sound, mutability, decay, and death are not found.” (CMA, VI, §29, p.258)

At the moment of Paṭisandhi there is no sound; no sound can arise. There is no mutability, Vikāra. That means Kāya-viññatti, Vacī-viññatti, Lahutā, Mudutā and Kammaññatā. There is no Jaratā. Here at Paṭisandhi means at the very first sub-moment of Paṭisandhi because at the second sub-moment there is Jaratā. Paṭisandhi here means the first sub-moment of Paṭisandhi. And death is not found. These are not found at the moment of conception.

“In the course of existence (during life), there is nothing that is not obtained.” (CMA, VI, §29, p.258)

Chapter Six

All 28 material properties can arise.

Now you know how matter arises and how it finally disappears in one life. And as hinted by the verse on page 257 of the CMA, Burmese teachers of old have formulated Rūpa-vīthi. It is not found in the Commentaries. This is the product of Burmese teachers. If there is a process of thought moments, there can be a process of material properties only. They designed this. It is very complicated and also not exact. It is just a glimpse, just a sample of how the material properties arise.

I will not go through all these. It is too complicated, but let's see how much we can understand. Although there are many groups arising at the moment of Paṭisandhi, here we take only one group, Suddhaṭṭhaka. The other groups may or may not arise at the moment of Paṭisandhi. The group containing Sadda (sound) will never arise at the moment of Paṭisandhi. The pure octad, Suddhaṭṭhaka, is meant here. At Paṭisandhi there are three sub-moments — genesis, stasis and decease. The first sub-moment is arising. Stasis is presence. Decease is disappearing. At the first moment for womb-born beings, like human beings, how many Kalāpas are there? There are three groups. Do you remember the three groups? The three groups are Kāya, Bhāva and Vatthu. On the bottom of page 255 of the CMA,

“To the womb-born creatures there arise (at rebirth) three decads — the decads of body, sex, and the heart-base (Kāya, Bhāva & Vatthu Dasaka).” (CMA, VI, §23, p.255)

So at the genesis moment or arising moment of Paṭisandhi three Kalāpas arise. These three will last until the 17th moment. It is said that Kamma-born matter arises at every sub-moment. At the stasis stage three arise again, and so there are six — the three that arose at genesis continue to exist and at the second moment three are added, and at the third moment, at decease moment, three more are added.

Chapter Six

There are three at genesis moment. There are six at stasis moment. And there are nine at decease moment of Paṭisandhi. Following Paṭisandhi there is Bhavaṅga, many Bhavaṅgas. At genesis moment of first Bhavaṅga there are 12. At stasis there are 12 plus 3 = 15. At decease there are 15 plus 3 = 18. So you add three all through until you reach Manodvārāvajjana. From Manodvārāvajjana onwards the number is always 153. That is because three arise and three disappear. The three that arise at the genesis moment of Paṭisandhi disappear at the 16th Bhavaṅga moment. At the genesis moment of Manodvārāvajjana three are added. Although three are added, since three have disappeared, the number is the same. From that moment the number is always the same. The number remains the same because three arise and three disappear. The number will go on and on the same. This is for Kamma-born Kalāpas. Do you understand now? In order to understand this, first you must understand that Kamma-born matter arises at every sub-moment. Let us say, for human beings at the moment of Paṭisandhi three Kalāpas arise — body, sex and heart. Three groups of Kamma-born materiality arise at genesis, three at stasis and three at decease. So we add three, three and three until we come to 153. After that the number remains constant. The moment following that, three arise and three disappear.

Next are those born of Citta. Mind-born Rūpa arises when? It arises at the first moment of first Bhavaṅga. It arises at every first moment, not every sub-moment, but only at every first sub-moment. At the first sub-moment of first Bhavaṅga there is one Kalāpa born of Citta. It continues to exist. At the stasis and decease sub-moments of first Bhavaṅga there is no addition. But at the first sub-moment of second Bhavaṅga one group arises. So there are two groups. And at the stasis and decease sub-moments of second Bhavaṅga there is no addition. At the third Bhavaṅga at the genesis sub-moment one more Citta-born material group should be added. So we get one, one, one, two, two, two, three, three, three and so on. Until when do additional

Chapter Six

groupings of Citta-born matter arise? Additional groupings of Citta-born matter arise until Manodvārāvajjana. After that the number remains the same — 17, 17, 17 because one disappears and one arises. So one disappears and one arises and so on and so on. From that time the number is constant.

Now Utuja, temperature-born matter can arise when? It begins to arise with the stasis moment of Paṭisandhi. That means the three Kammaja-kalāpas that arise at the genesis moment of Paṭisandhi reach their stasis moment beginning with the stasis moment of Paṭisandhi. When they reach that moment, they produce three Utu-born Kalāpas. Then the Kammaja-kalāpas that arise at the stasis moment of Paṭisandhi reach their stasis stage at the stage of decease of Paṭisandhi. Since they have reached their stasis stage, they produce three more. So there are six. It is a little complicated. The three Kammaja-kalāpas that arise at genesis moment of Paṭisandhi, those three Kalāpas will exist until the 17th moment. The life span of Rūpa is 51 sub-moments. The first moment is their genesis. 51st moment is their decease. The 49 sub-moments in between are their stasis stage. The genesis and decease stages of Citta and Rūpa are the same. But the stasis stage of Rūpa and Citta are different. The three Kalāpas that arise at the genesis moment of Paṭisandhi reach their stasis moment at the stasis moment of Paṭisandhi. When they reach their stasis moment, they become strong. And so they produce three Kalāpas. Then the three Kalāpas that arise at the stasis moment of Paṭisandhi reach their stasis moment at the decease moment of Paṭisandhi. So they become strong and they produce three more. And the three Kalāpas that arise at decease moment of Paṭisandhi reach their stasis stage at the genesis moment of first Bhavaṅga. So they produce three more. So you add three and get 3, 6, 9, and so on.

Then there is 13, not 12. It's not easy. Why do we add four? Cittaja-kalāpa which arises at genesis moment of first Bhavaṅga reaches its stasis moment at the stasis moment of

Chapter Six

first Bhavaṅga. At the moment of stasis of first Bhavaṅga we add four Kalāpas, not three. Three is as usual by Kammaja-kalāpas. Cittaja-kalāpa reaches stasis moment at the stasis moment of first Bhavaṅga Citta. It produces one. So we add four and not three — three by Kammaja-kalāpas and one by Cittaja-kalāpa. We add four Kalāpas so there are 13 and not 12. Later we just add three. And at every stasis moment we add four because the Cittaja-kalāpa that arises at genesis moment of second Bhavaṅga reaches its stasis at the stasis moment of second Bhavaṅga. So it produces one. Then we add 4 to 19 and so we get 23. It goes on and on like this. So at stasis moment you add four and at other moments you add three.

Beginning with the stasis stage of Manodvārāvajjana there is no increase in numbers — all 170, 170, 170. Why? The three that are caused by the Kammaja-rūpas disappear at that moment. That means three disappear and four arise. That means only one more. That is why it is 170 and not 173. So there is only one more. And later on there is one more and so on. This is just a glimpse of what we can explore with regard to the arising of matter in one life. When we say three Kalāpas, six Kalāpas, we do not mean only three groups. We mean three kinds of groups because there may be many of those groups. With regard to kinds of groups there are only these three kinds. When we say three Kalāpas, we do not mean that there are only three groups but three kinds of groups. Let us say, they are Kāya, Bhāva and Vatthu groups. There may be thousands of Kāya group. There may be thousands of Bhāva group. There may be thousands of Vatthu group. But we call them three groups because there are three kinds of groups. This is the process of Rūpa or in Pāli we call it Rūpa-vīthi. It is not mentioned in any Commentary. In Burma especially in the olden days students had to study this also. There are many more actually.

Chapter Six

Nibbāna

Now we come to the last section of the sixth chapter and that is on Nibbāna. There are four ultimate truths. Citta, the first ultimate truth, is treated in the first chapter. Cetasikas are treated in the second chapter. In the third, fourth and fifth chapters both Cittas and Cetasikas are treated. In the sixth chapter Rūpa is treated. There is only one reality left — Nibbāna. It is a very short description of Nibbāna in this book.

Nibbāna is termed Supramundane, in Pāli, Lokuttara. You know Lokuttara — ‘Loka’ and ‘Uttara’, transcending the Loka. Loka here means the world of five aggregates of clinging. Nibbāna is called Lokuttara because it transcends the five aggregates of clinging, the world of five aggregates.

It is to be realized by the knowledge of the four Paths. Nibbāna is not nothingness. Nibbāna is something. It can be realized by the knowledge of the four Paths. That means Nibbāna is a direct experience for those who have gained enlightenment. Only when a person gains enlightenment can his mind take Nibbāna as an object. At the moment of enlightenment Magga Citta arises. That Magga Citta takes Nibbāna as object. So those who have experienced Magga and Phala can experience Nibbāna or take Nibbāna as object directly. But for Puthujjanas (unenlightened beings) it is not direct knowledge. It is inferential knowledge. It is to be realized by the knowledge of the four Paths. That means Nibbāna is a direct experience for any of those who have gained any one of the four Path knowledges.

“It becomes an object to the paths and fruits, ...” (CMA, VI, §30, p.258)

That means it is the object of Path and Fruit consciousness. It is the object of Magga and Phala Cittas. We learned about this in the third chapter. In the third chapter there is one section that deals with objects. Lokuttara Cittas

Chapter Six

all take Nibbāna as object. Nibbāna is the object of Magga and Phala.

The Commentary explains by this sentence that Nibbāna is the object of Magga and Phala; the author wants us to understand for the unenlightened persons it is to be understood through inference. What we understand about Nibbāna is not direct knowledge but through inference. There is what is called Magga and Phala or there is what is called freedom from mental defilements. Although nowadays we do not see Arahants, in the olden days they may see Arahants. And they may really see people who are free from mental defilements altogether, like the Buddha and so on. When we see what is called the eradication of mental defilements, we can infer that there is something which is not a conditioned phenomenon, and which is not a concept, and that is the object of Magga and Phala. That object is Nibbāna. By inference those who have not yet reached enlightenment can understand through thinking in this way that Nibbāna is the object of Magga and Phala. I'm repeating. When we see or understand the eradication of mental defilements, we can infer there must be some knowledge which can accomplish the eradication of mental defilements. Any Citta or any knowledge which takes conditioned things or concepts as object is incapable of achieving eradication of mental defilements. It is only the knowledge that can take Nibbāna as object that can eradicate mental defilements. Since there is the eradication of mental defilements, we can infer there must be something which is the object of Magga and Phala, which accomplishes the eradication of mental defilements. With such an inference people who have not yet become enlightened understand Nibbāna. Nibbāna is direct experience to those who have attained enlightenment. For others Nibbāna should be understood through inference.

“... and is called Nibbāna because it is a departure from craving, which is an entanglement.” (CMA, VI, §30, p.258)

Chapter Six

Now the word 'Nibbāna' is explained here as composed of 'Ni' and 'Vāna'. You have to understand Pāḷi grammar to know why 'V' becomes 'B'. This is the domain of grammar. The word Nibbāna is composed of the words 'Ni' and 'Vāna'. Vāna is explained here to mean entanglement or stitching together. That stitching together is nothing but craving. So long as there is craving there will be rebirth. Craving is like a thread that combines one thing with another. That stitching or that thread is called Vāna in Pāḷi. 'Ni' means getting out of. 'Nibbāna' means getting out of craving. Getting out of craving means Nibbāna cannot be the object of craving. Craving cannot take Nibbāna as object. Nibbāna is beyond the range of craving. Also there is no craving in Nibbāna. Nibbāna is said to be out of Vāna, out of craving. That is why it is called Nibbāna. 'Ni' and 'Vāna' are put together and 'V' is changed to 'B', so it becomes Nibbāna. That is the meaning described in this CMA.

Another explanation is given in the guide here.

“Etymologically, the word Nibbāna — the Pāḷi form of the better known Sanskrit 'Nirvāṇa' — is derived from a verb 'Nibbāti' meaning 'to be blown out' or 'to be extinguished'. It thus signifies the extinguishing of the worldly 'fires' of greed, hatred and delusion.” (CMA, VI, Guide to §30, p.259)

This is another meaning. This is also explained in the Commentaries, but not here in this *Manual*. Nibbāna is called Nibbāna because through Nibbāna the fires of greed, hatred and delusion are extinguished. That is why it is called Nibbāna. In that case Nibbāna is derived from the verb 'Nibbāti', to be blown out or to be extinguished.

“But the Pāḷi commentators prefer to treat it as the negation of, or 'departure from' (nikkhantatta), the entanglement (vāna) of craving, the derivation which is offered here.” (CMA, VI, Guide to §30, p.259)

Actually the Pāḷi Commentators give both these meanings — to be extinguished, to depart from, to get out of

Chapter Six

craving.

“For as long as one is entangled by craving, one remains bound in saṃsāra, ...” (CMA, VI, Guide to §30, p.259)

So long as there is craving, we cannot get out of Saṃsāra.

“... but when all craving has been extirpated, one attains Nibbāna, deliverance from the cycle of birth and death.” (CMA, VI, Guide to §30, p.259)

Nibbāna is derived in two ways. The derivation here in this CMA is ‘Ni’ plus ‘Vāna’, getting out of or departure from Vāna, which is entanglement or which is craving. The other meaning is: Nibbāna is something through which the fires of greed, hatred and delusion are extinguished.

Nibbāna is only one according to its individual essence and that is peace.

“... by reference to a basis (for distinction), it is twofold, namely, the element of Nibbāna with the residue remaining, and the element of Nibbāna without the residue remaining.” (CMA, VI, §31, p.259)

There are two kinds of Nibbāna. First we must understand that Nibbāna is only one according to its intrinsic nature because Nibbāna is peace. But we can say there are two kinds of Nibbāna. That distinction is a basis for reference. That distinction is beings with remaining and beings without remaining. When we look at it in that way — beings with remaining and beings without remaining — we can say there are two kinds of Nibbāna. The first one is called ‘Sa-upādisesa’. I want you to be familiar with those words. Sa-upādisesa — you can see the word in the Pāḷi section. “Tadetaṃ sabhāvato ekavidhampi saupādisesanibbānadhātu” (*Abhidhammatthasaṅgaha*, 6.63). The second one is ‘Anupādisesa Nibbānadhātu’. Now there is Sa-upādisesa. ‘Sesa’ means

Chapter Six

remaining. 'Upādi' means aggregates. 'Sa' means with. So the meaning is with aggregates remaining. The element of Nibbāna which is with the aggregates remaining is called Sa-upādisesa. Anupādisesa means the opposite of that. The element of Nibbāna which is without the aggregates remaining is Anupādisesa. Looking in that way, there are two kinds of Nibbāna.

1. The first one is 'Sa-upādisesa Nibbānadhātu', the element of Nibbāna which is with aggregates remaining, and
2. The second one is 'Anupādisesa Nibbānadhātu', the element of Nibbāna which is without the aggregates remaining.

When a person attains Nibbāna, or realizes Nibbāna, or, let us say, becomes an Arahant, he extinguishes all mental defilements. All mental defilements are gone for him. What remains is his body and other Cittas and Cetasikas. An Arahant still has a physical body and some Cittas and Cetasikas remaining. They are called 'remaining' because when the mental defilements are eradicated, they remain. An Arahant's mind and matter are called here Upādi-sesa (aggregates remaining), remaining after the eradication of mental defilements. The Nibbāna which a person realizes while still having this body and mind is called Sa-upādisesa. There is Nibbāna which becomes evident after an Arahant's death. When an Arahant dies, the mind and the body disappear altogether. There is no more arising of mind and body. That kind of Nibbāna is called Nibbāna without the aggregates remaining. That means the Nibbāna after death of the Buddha or an Arahant. So there are two kinds of Nibbāna.

The first kind of Nibbāna is also called Kilesa Parinibbāna. It means the extinguishing of Kilesas. The second kind of Nibbāna is also called Khandha Parinibbāna, the extinguishing of the remaining aggregates. So there are:

Chapter Six

1. Kilesa Parinibbāna, and
2. Khandha Parinibbāna.

Kilesa Parinibbāna is the same as Sa-upādisesa Parinibbāna. Khandha Parinibbāna is the same as Anupādisesa Parinibbāna. The presence or absence of the aggregates is the basis of saying there are two Nibbānas.

“It is threefold according to its different aspects, namely, void, signless, and desireless.” (CMA, VI, §31, p.259)

It can also be described as of three kinds of Nibbāna according to its different aspects. These three aspects we call three kinds of Nibbāna. The first one is void, in Pāli Suñña or Suññata. Here ‘Suñña’ means devoid of greed, hatred and delusion. It is also called Suñña because it is devoid of all that is conditioned. Two explanations are given for the void or Suñña. Suñña is void; it is devoid of greed, hatred and delusion. It is devoid of all that is conditioned. There is nothing that is conditioned in Nibbāna and Nibbāna itself is unconditioned.

The second name is signless. Greed, hatred and delusion are called a sign. Being conditioned is called a sign. Nibbāna is called signless because it is free from the signs of greed, hatred and delusion, and also it is free from the sign of all conditioned things. It is the same explanation.

It is called desireless because it is free from hankering of greed, hatred and delusion and also because it is not desired by craving. Not desired by craving means it is not the object of craving. According to these aspects, we can say there are three kinds of Nibbāna. Actually there is only one Nibbāna, known by its intrinsic nature which is peace.

First there is one Nibbāna. Then there can be two kinds

Chapter Six

of Nibbāna depending on the presence or the absence of the remaining aggregates. It also can be three Nibbānas depending on its aspects. These three aspects are what? They are Suñña (void), Animitta (signless), and Appaṇihita (desireless).

We come to the end of the chapter.

“Great seers who are free from craving declare that Nibbāna is an objective state ...” (CMA, VI, §32, p.260)

Nibbāna is a real state. It is not nothingness.

“... which is deathless, ...” (CMA, VI, §32, p.260)

It is deathless because it is without a beginning. If there is a beginning, there must be an end. We must understand this very clearly. Most of the time, we are not fair in our aspirations, in our desires. We don't want the end, but we want the beginning. If you do not want the end, you must not want the beginning. So if you do not want death, you must not want birth. When there is birth, there is death. It is natural law. Here Nibbāna is said to be deathless because it is beginningless. We cannot say when Nibbāna arises or when it disappears. It is absolutely endless. There is no end simply because there is no beginning. It is unconditioned. Nāma and Rūpa are conditioned by other Nāma and Rūpa. But Nibbāna is not conditioned. Nibbāna is never the result of anything. Nibbāna is never conditioned by any kind of condition. It is unsurpassed. That means it has no equal.

In the Pāḷi verse, there is a play of words. The great seers who are free from craving in Pāḷi are called Vānamuttā — the author takes the word ‘Vāna’ from the word Nibbāna. Nibbāna comes from ‘Ni’ and ‘Vāna’. Vāna is used here to describe those who are free from craving. So those who are free from craving are Vānamuttā. This is the style of authors. They may use similar words, words that sound similar.

Chapter Six

“Thus as fourfold the Tathāgatas reveal the ultimate realities ...” (CMA, VI, §32, p.260)

Buddhas reveal ultimate realities as being of four kinds. They are consciousness, mental factors, matter and Nibbāna. This is the end of the section on Nibbāna and this is the end of the sixth chapter. And this is the end of the discussion of all four ultimate realities. So we can stop here if we want to because we have come to the end of all four ultimate realities.

Sādhū! Sādhū! Sādhū!

Kalāpas and Different Kinds of Beings

I want to give some additional information on when and to which kind of beings the Rūpa-kalāpas arise and which can be deficient. The first is Kāmāvacara Bhūmi, those beings in the sensual planes. There are three kinds of beings:

- moisture-born,
- spontaneous-born, and
- womb-born.

Moisture-born means those who are born of moisture, like insects. They are called moisture-born. At the moment of Paṭisandhi there arise in them Cakkhu, Sota, Ghāna, Jivhā, Kāya, Bhāva and Vatthu, so seven decads. Cakkhu, Sota, Ghāna and Bhāva may be deficient. Sometimes they may not have Cakkhu. Sometimes they may not have Sota and so on. That is at the moment of relinking. ‘Pavatti’ means through life. In life²⁴ all Rūpas except those that are deficient can arise.

24 That means after relinking.

Chapter Six

Spontaneous-born means they are born as grown-up beings. Here three kinds of spontaneous-born beings are mentioned. One is for Devas. At the time of relinking there are all seven decads. The seven decads are Cakkhu, Sota, Ghāna, Jivhā, Kāya, Bhāva and Vatthu. There is no deficiency for them because they are born of very strong Kamma. In life all Rūpa arise in them.

Then there are spontaneous-born beings in Apāya, the four woeful states. For those who are born in the four woeful states at the moment of Paṭisandhi the seven decads arise. Among them Cakkhu, Sota and Bhāva can be deficient. Sometimes they may take conception without Cakkhu and so on. At Pavatti all Rūpas arise except those that are deficient.

The last kind of spontaneous-born is human beings. It is said that human beings are born spontaneously at the beginning of the world. Because there were no human beings at that time the Brahmas die from their Brahma world and are born as human beings. At that time human beings are born spontaneously. For them Cakkhu, Sota, Ghāna, Jivhā, Kāya and Vatthu, six decads arise, but not Bhāva. It is said that they have no sex at that time. Only after some time did the sexes arise. At Pavatti, in life, all Rūpas except the two Bhāvas can arise.

Then womb-born beings include human beings, birds and other animals. At Paṭisandhi there are only three decads — Kāya, Bhāva and Vatthu. Sometimes Bhāva is deficient. There are some who are born without gender, without sex. At Pavatti all Rūpas arise. Cakkhu, Sota, Ghāna and Bhāva can be deficient. Deficient means when it is time for Cakkhu decad to arise it does not arise and so on. Those are called born-blind, born-deaf and so on. These are for beings in Kāmāvacara realm.

Chapter Six

For beings in Rūpāvacara realm except Asañña-sattas (except mindless beings), at Paṭisandhi (at moment of relinking), Cakkhu, Sota, Vatthu decads and Jīvita-nonad arise. These four groups arise at Pavatti or during life, those four decads plus six groups born of Citta and four groups born of Utu, these also arise. So at Pavatti (4+6+4) 14 groups of matter arise. There are 23 Rūpas.

For the mindless beings of Rūpāvacara world at Paṭisandhi only Jīvita-navaka arises. At Paṭisandhi there is only one nonad — Jīvita-navaka. At Pavatti there is Jīvita-navaka plus Suddhaṭṭhaka (pure octad) and Lahutādekādasaka of Utuja-kalāpas. For mindless beings at Paṭisandhi there are only nine kinds of material properties. During life there are 17 material properties. These are the decads which arise at Paṭisandhi and during life. There are some which can be deficient.

Sādhū! Sādhū! Sādhū!

[End of Chapter Six]